CANT. LIB.

A

Looking-glass

FOR A

PROUD PHARISEE,

(very zealous and very ignorant:)

As also for a

TRUE CHRISTIAN

(very meek and very mercifull:)

Discovering an Effectuall way

(*by the Mysterie of God*)

For the healing of the Land, through the Uniting all sides to God, and one to another, by JESUS CHRIST.

Humbly presented to the City of *London*, By ROBERT PRIER, a member of it.

For I bear them record that they have a zeal of God, but not according to knowledge. ROM. 10. 2, 3.

LONDON,

Printed by *J. M.* and are to be sold by *Henry Overton* in Popeshead-Alley, and *Giles Calvert* at the West end of *Pauls*. 1648.

437:04

THE

EPISTLE:

OR

A Word in kindneſs, and good will, to inform the READER.

Courteous Reader,

Have made bold to preſent unto you ſome plaine words; and my advice is, judg not according to outward appearance, but judg righteous judgment; for a little Religion goes a great way amongſt rich people; and

the rich have many friends, but the poor man hath but few in the day of his distress: And so likewise the most men and women have the truth of God in respect of mens persons, as a Bishop, or a great learned Doctor, or some noted man; these, and no other, must be the men to speak the truths of God, because they have the School Arts; and this is the peoples cry, as though the Ministry of Christ were a Ministry of Art; but I answer, the Ministry of Christ is a ministry and a gift of the Grace of Christ, given unto men

o

of all ſorts, as well to unlearned men as to learned men; as you may read Acts 4. 13. Eph. 3. 7, 8, 9. And if there were leſs Art and more Honeſty, it would be better for us all. And as for the Miniſters ſent forth only from men, there are two things that ſpoil them; And the firſt is, the looking after a great benefice; And ſecondly for honor among men: Now the deceitfulneſs of riches and honor are as thorns which choke the Word, which theſe men have got by Art, and other men as well as they, ſo that they all become unfruitful,

Mat. 13.20, 21, 22. Now the Ministry of the grace of Christ, I mean all sorts of men, they are to mind the good of mens bodies, but especially the souls of men; for they freely receive, therefore they must freely give, and depend upon God, *Mat.* 10.8,9.

Courteous Reader, though I be mean, and illiterate, and a Tradesman, and so contemptible, and compassed about with sin, as all other men are, and in my own esteem a worm, nay a fool; yet do not trample upon me, nor be angry with me, *for anger resteth in the bosom of fools*, Eccles. 7.9. nor rise up in scorn against me, for any thing that I have done or writ: And I pray you, let not this little handful of words seem tedious to read: Read them all over before you judg; and then observe that golden

golden rule, 1 Thes. 5. 21. *Prove all things, hold fast that which is good.* Read with a single eye, and if you find any truth, mind the truth, mind not me; and mind the truth for the truths sake, and take up no prejudice against the truth, because it comes through such unworthy hands as mine are: All things should be done for the glory of God, and for the good of one another. If you have found truth, give God the glory of it, and so you answer my desire; and as *Paul* saith, 2 Cor. 4. 5, 6, 7. I am your servant for Jesus sake, in all offices of love.

The meanest of
the servants of
Christ,
Robert Prier.

A

A Vindication, &c.

Courteous Reader,

I Had finiſhed all my Copy, and it was licenſed, and almoſt finiſhed at the Preſs, before Maſter Edwards *departed this life: This I relate unto you, becauſe I have ſpoken much of him in my Treatiſe; I ſhould think it would have been a blemiſh unto me if I ſhould have ſpoken but one word after his departure; for that would have been as the taking up of weapons to fight with a dead man: But let the living make uſe of what hath been ſaid, and take heed that they be not ſuch.*

An

An Explanation touching the word *Note*, *Hand*, or *Behold*.

THe words [*Note* and *Hand* or *Behold*] in Scripture, when God ſpeaks of himſelf in his Chriſt, theſe are remarkable and full of ſweetneſs, and kindneſs; for the hand and finger of God, in a Beleevers heart, puts back all the bars, and bolts, & deadneſs in the ſoul, and leaves the ſoul full of ſweetneſs and longing after him.

The word *Note*, Rom. 16. 7.
or *Hand*, ☞ Cant. 5. 4, 5.
or *Behold*, Iſa. 42. 1, 2, 3, 4.
are remarkable, excellent and full of ſweetneſs.

An Explanation touching the Hand or Finger of Oppreſſion.

BUt when God takes notice of the putting forth of the Finger of men, the Finger of Oppreſſion by men, and the faigning love of men, and the winking with the eye, and the jears

with the tongue, that moſt men and women now uſe; this ſhews the great fall of men from God, and if ſo, then no kindnes but cruelty from them: the putting forth of the Finger by moſt men is grievous and burthenſom.

The *Hand*, & Iſaiah. 58. 9.
or *Finger* Ezek. 33. 30, 31, 32.
of *Oppreſſion*, Pſa. 35. 19, 21.
Jer. 5. 1, 2, 5, 30, 31.
Jer. 4. 22. Joh. 7. 48, 49.

By the unjuſt Judges, and by the proud and ignorant Clergy, and the ſottiſh people, which love to have it ſo, and the feigning love of moſt men, and the wink with the eye, and a jear with the tongue, theſe are full of infamy, the Lord ſees it.

Why do poor ſouls here Weep and Wail
When ordinances do them fail?
Since they to ſubſtance are a ſhade
And Chriſt to us their all is made.
And tho i'th' grave he's ſeen no more,
He's riſen and he's gone before,
That where he is we all may be,
As he is to eternity. R. P.

A WORD To you that are SCHOLARS IN Christs School.

Courteous Readers,

MY language in my Book may have something amiss in it, but it is plain to a single eye; and that which may seem to be amiss unto one, may not be amiss to another. Christian Readers, my language in my Book is not dressed with school Arts, nor with the curious phrases of Scholarship, for these do but dazle the eyes of the people. I wonder that a beautiful child should be disliked because it is not dressed in fine clothes: the naked and plain truth is most beautiful; naked

Chriſt is moſt amiable and ſweet, when the wiſdom of men doth not appear, but only the wiſdom of God: God will have the fooliſh, and the weak, and the baſe things of this world to bring to nought the wiſdom of faln man, 1 *Cor.* 1. 24,25,26,27,28. But the wiſdom of the new man is a myſtery in the world; and not many mighty, nor many learned men receive it, 1 *Cor.* 2.4,5,6,7,8. Therefore the loftineſs and the haughtineſs of men ſhall be made low; And the Word which was made fleſh, and is the Lord our God, he alone ſhall be exalted ſingly in that day, and then we ſhall ceaſe from man, *Iſa.* 2. 17, 22. *Pſa.* 131. 1, 2, 3. Now you that ſtand ſo much upon your ſcholarſhip, and reſt upon that, conſider what I have ſaid, and the Lord teach you to know the plainneſs of Truth in ſinglenes of heart, and to own the Truth for its own ſake, and own naked Chriſt, which is the joy of the Lord and your ſtrength, though he be not dreſſed with humane Eloquence, *Nehem.* 8.10.

Yours in the Lord,

RO. PRIER.

A WORD Touching the *Author and Nature* Of this TREATISE.

I Shall not add much to the bulk of this book, though there's occasion administred unto me so to do; only three or four things (by way of preface) I judg meet thou shouldst be put in mind of, whoever thou art that seekest after God in reading it, viz. *the* Author, Nature, End, *and* opportunes *of it coming forth: As touching the* Author, *a thousand to one, if thou knewest his person, thou*

wouldſt have him in very great contempt, not for the evilneſs of his converſation; for were his adverſaries his judges, they would not be able ſcarce to charge him with thoſe infirmities that are common to man, ſuch is his known innocency, ſweetneſs, meekneſs, faith, ſincerity, love, *God having very plentifully ſhowred down of his grace upon him: But that which would be a ſtumbling block unto thee, is, the* meaneſs, lowneſs, & obſcureneſs *of his Condition (in reſpect of writing books, according as man judgeth) Who being neither a Prophet, nor a Prophets ſon, as 'tis ſaid of* Amos, *ſhould thus boldly, and groundedly, ſtand up to the reproof of the* Prophets *and* Seers *of this Age, and Nation, making it to appear, that the moſt of them ſpeak out of the* viſion *of their own hearts, and ſay, the* Lord, *the* Lord, *When they have* ſeen *nothing: Will they not ſay he takes too much upon him? But their predeceſſors ſaid ſo of Chriſt, and have charged the ſame offence upon* his *in all ages, eſpecially if they have (as he) publikely appeared to diſcover the blindneſs of the* leaders *and* teach-

ers

ers *of the people.*

2. *As concerning the* Nature *of this book, I find three things excelling in it,* plainneſs, homeneſs, *and the* heavenly ſavor of it; *Firſt, the* plainneſs *of it is ſuch, that I may ſay to the readers of all ſorts, that he of them that runs, may read it; the* viſion of God *in it is made ſo evident, and written (as the Lord bid the Prophet* Iſaiah, ſtilo humano) *with a* mans pen, *ſo that in it, as ſome ſay of the Scriptures, for the lowneſs of it, the* Lamb may wade; *and for its depth and glory, the* Elephant may ſwim; *or to make uſe of the* Scripture *ſimile, there's found in it,* milk *for babes, and ſtronger meat for them of ripe age in* Chriſt. *In the ſecond place, the* homeneſs *of it is no leſs to be obſerved, for we ſhall find ſcarce any man of any opinion whatſoever in theſe times, that is not touched to the* quick, *I mean juſtly judged and taxed in it, for one miſcarriage or another tending to the ſcandal and reproach of pure* Chriſtianity, *which is ſcarce thought on in theſe times: So that in it as in a glaſs, (a clear and criſtal one), the* Chriſtians, *whether* Popiſh

or

or Prelatical, Presbyterian *or* Independent *(as we now speak) may at once see their deformities together with the way and means, as it were* Bethesdas pool *stirred to their hands, by the descent of that* high *and* holy Angel, *the Angel of the Covenant,* (Jesus our Lord) *that they, yea even* King *and* Parliament, *and those of either party, might step therein, and be made every whit whole and in* joynt *again. Lastly the* savor *of it is so sweet and heavenly, That, methinks I find it altogether such* savory *meat, as the Author speaks of, in the body of his book, which* Rebeccah *(the Churches type)* cook't, *and* Jacob *brought (in* Esaus [a] *absence) to his father* Isaac *when he was old, and not able to walk abroad, which he relisht well (for he tasted* God *in it;) by* this, Jacob *a plain man, without* art *and* fraud, *got the blessing (as this man will certainly do) from his* elder *and churlish brother* Esau *(a forward man, that came forth first); In one word, it is of a most comforting, quickning nature,* Aqua vitæ *to the drooping, fainting soul; not letters, and sillables only, or as the* Apostle

speaks

[a] The man that makes so great ado in hunting up & down to no purpose in all Ages.

ſpeaks, a voyce of words, *and no more, but as our Savior ſays,* Spirit *and* Life, *to them that have their ſenſes exerciſed, through the communication of the ſame* ſpirit of truth, *to diſcern betwixt* good *and* evil: *As for unſpiritual men, and women, they are ſo vitiated by a cuſtomarineſs in feeding upon other things, the* cucumbers, onyons *and* garlick, *the fleſh-pots of* Egypt; *I mean the* traditions *of men, that are, as themſelves are, Carnal, that 'tis no marvel they ſo diſtaſte this* Manna, *as the* Iſraelites *did the like, upon the ſame account, that they cry out in Town and Country* (O ſi) O that they would give us fleſh to eat; *for* our ſoul is dryed up, *for* there is nothing, beſides this Manna (that which we know not what to make of) before our eyes: *Yet let me tell thee Reader, (for therein I ſhall undertake to* divine *and* propheſie;) *wait but a while, and there will be nothing left for to refreſh the Nation, but that which their ſoul abhors, this* Manna, *of which they ſay* what is it? *though they have had fleſh in ſuch abundance, as the* Iſraelites *had* quails *(a bird of the earth) that it comes* Numb. 11.

out

out at their noſtrils, their ſhame and folly is even now ſo manifeſt unto all.

The third thing I propounded was to give a hint of the Authors end in framing this holy Conference within himſelf, concerning all ſorts and ſects of men in theſe times; and that I have learn't only, by acquaintance with his perſon and peruſal of his book; by means of both I have collected, and comforted my ſelf with this, that he had in his eye, yea in his heart, as Moſes ſometimes had in Egypt, the falling out that was not only between the Egyptian and the Hebrew, in the which quarrel Moſes willingly engaged himſelf and was the death of the Egyptian, as every true Iſraelite ſeeks to be, for who was this Egyptian a figure of? but the old man or the man of ſin that transforms himſelf into all ſhapes, and under various pretences diſquiets both Church and State even till now: Therefore Moſes took care to bury him in the ſand (when no body was by) into which Pharaoh with his mighty hoſt ſank afterwards, being offended greatly (as the world is now) at the meekneſs of this meek man Moſes

ſes, *by whom yet* Egypt *is* overthrown *and* Iſrael ſet free: *But that which* Moſes *was moſt offended with, was to ſee two* Hebrew *brethren ſtrive together, and therefore he is bold to tell him that* did the wrong, Wherefore ſmiteſt thou thy fellow? *to which the guilty perſon returns an angry anſwer, as though* Moſes *were of his mind, to kill his* brother; *wilt thou kill me as thou didſt the* Egyptian *yeſterday? every man's afraid of his brother now; thus it is in the* Egypt *of this world, in the which the moſt, even of profeſſors, are as yet found doing that, one againſt another in the face of* Chriſtendom *and to the ſhame of* Chriſtianity, *which the* Egyptians *do one againſt another; yea that which the* Egyptian *did againſt the* Hebrew. *And therefore as none was found ſo fit a man as* Moſes (*a man mightily preſerved, but the* meekeſt man in all the earth) *to bring theſe* diſſenting brethren *out of* Egypt, *and be their Captain to lead them through the* Wilderneſs; *ſo none will or can in any age be found,* (*and therefore not in this*) *but one that is, as* Moſes *was, a man of a meek and quiet*

ſpirit,

ſpirit, I mean Chriſt *himſelf brough*
forth in them that beleeve, none bu
he in the Spirit will ever be able effe
ctually *to bring the Church of God ou*
of the Egypt *it is yet in, and free i*
from under thoſe infinite numbers o
Taskmaſters, *that lye in wait (lik*
foxes) to have dominion over it: Fo
what hath the Nation done hitherto, i
a manner, (*I mean in relation to* Reli-
gion) *but built* Pithom *and* Raamſes,
two treaſure Cities, to ſpiritual Pha-
raoh, *the King of ſpiritual* Egypt, *th*
name of the one being by interpretation
(*as they ſay*) os defectionis *vel* gehen-
næ, *the very mouth or gate of hell; th*
other importing a thing as evil, Com-
motionem tineæ, *the eating of the*
moth; the name of the one, in plain
Engliſh, is, A Form of Godlineſs, *the*
labor and ſtrife of theſe times, accom-
panied with her ſiſter, or rather her
daughter City, ſituated next unto her,
yea lying in her boſom, The want of
the power of it (*if called by her name*
Negative) *but her poſitive name is,*
The ſuperfluity, or the overflowings of
evil: *I have therefore prayed, that*
God would take of this ſpirit of Moſes,

I mean that meek *and* quiet, *that* ſweet *and* ſaving, *that* high, holy, *and* healing Spirit *that ſometimes reſted in our Lord, in the* form *of a* Dove, *and is in the ſame* ſimilitude *in the* heart, word, *and* life *of his members, as appears in this man, and this diſcourſe, and put it upon, and pour it out in great abundance upon the* heads *and* hearts *of all ſorts of men, eſpecially the leaders of the people, in the Land, for the* reconciling *and uniting them to God the fountain of peace and ſweetneſs, and one to another, that the voyce of the turtle* (rara avis, *a rare bird*) *may be heard again in our land, that every one may ſit under his own vine, and under his own fig tree, that the voyce of war may be heard no more amongſt us: This, we ſee evidently, was the drift of this* author *and this* book.

The laſt thing is the opportuneſs *of its coming forth; for it may ſerve to check thoſe* proud *waves, that are now* ariſing, *I mean, calm thoſe unruly* paſſions *that are this day found* boyling *up in the* ſpirits *of moſt men and factious, to the* endangering *and* unquieting *of all: How ſweet and welcom,*

at

at ſuch a time as this, would that pre
vailing, *mighty voyce of our* Savio
be, which indeed is heard in this man
and in this book, *of them that hav*
ears to hear, *I mean that* Peace be ſtill
which may ſave the ſhip we are all in
as it did that wherein the Apoſtle
were with Chriſt, in expectation an
hope of which I remit all to wait o
him, and reſt,

Yours in the
ſervice of the
Goſpel,

R. B.

IF

IF Verſe becomes a tract ſo *grave*,
as this,
As *Pſalmes* in *Scripture* ſhew that
treat of *bliſs*;
Then let's *awake*, and to *Jehovah*
ſing,
For here's a *Dove*, that doth the *Olive*
bring
To *England*, and the *Ark* of God
in it:
The waters *ſink*, that would have
drowned it.
The *mountains*, *hills*, and ſtately *trees*
appear
That overwhelm'd with *inundations*
were.
A *reſting* place on *earth* there's yet
for *God*,
The *Sea's* dried up by h's *wonder-*
working rod.
All *ſects* and *ſides* before him *ſilent*
are,
He *quiets* all and makes an *end* of
Warre.

R. B.

The

The Authors Requeſt.

Courteous reader, for the better directing you in the reading of this book, look into the plainneſs of the Table, in the which many things remarkable may be found preſently; and let me deſire this one thing of you, and that is, to read the Table of Contents all over, which you ſhall find at the end of this Book.

R. P.

A LOOKING-GLASS FOR *A Proud Pharisee*, Who is Very Zealous and yet very Ignorant.

CHAP. I.

The Spiritual Opening and Application of these Scriptures: *VIZ.*

John 8. 33. *John.* 8. 36. *Mat.* 16. 6. *Mat.* 15. 1, 9. *Rom.* 10. 2, 3. *Isa.* 63. 3. *Isa.* 59. 16. 2 *Sam.* 16. 1, 2, 3, 4. compared with *cap.* 19. 26, 27, 28, 29. *Col.* 1. 18. *Mat.* 20. 2, 13, 14. *Rom.* 9. 31, 32.

*Rom.*9.32. *Luk.*16.15. *Dan.*9.4. *Ps.*101 5. *Isa.*65.5. *Joh* 9,28,29. *Joh.* 5. 39,40. *Mat.*17.5. *Joh.*7. 49. 1 *Cor.* 1.27,28. *Mat.*9.2. *Luk.*5.29,30,31. *Isa.*53.2. *Rev.* 3. 17. *Eph.* 1.7,8,9. *Prov.* 8.18. *Rev.*3.17. *Prov.*8.19,20. *Luk.* 16.14. *Mat.*21.31. *Heb.* 11.31. 1 *Cor.*1.27, 28. *Act.*13.46,48. *Mat.*6.7. *Eccles.*7. 16. *Mat.*5.17. *Mat.*6.5.6. *Mark* 12. 38,39,40. *Rom.*9.32. *Luk.*18.9,10,11 12. 1 *Chro.*29.14. 1 *Cor.* 15.8,9,10. *Luk.* 18.9,10,11,12. *Isa.*65.5. *Deut.* 8. 17.

CHristian Friend, I have made bold to present you with some Scripture cautions; they are such as our Savior gave to his Disciples, and the Prophets gave to the high-conceited Jews, who boasted of a freedom by *Abraham*, which is without, *Joh.* 8. 33. and called God Father, and yet knew not the Son of God whose freedom is within, which is best of all: *Joh.* 8. 36.

Now do ye Pharisees [says Christ] *make clean the outside of the cup and the platter; but your inward part is ful*

ful of ravening and envy: and yet you think you are righteous, and despise others: Luk. 11. 37,38,39. Luk. 18. 9.

The kingdom of God cometh not with observation, or with outward shew: Luk. 17. 20,21.

For he is not a Jew, which is one outwardly, saith the Apostle: And there are now which say they are Christians, and are not; but are Antichristians: *Rom.* 2. 28. *Rev.* 2. 9,10.

But he is a Jew which is one inwardly, and Circumcision is that of the heart, [*in the Spirit*] *and not in the letter, whose praise is not of men,* [*but of God:*] Read these Scriptures and consider wel of them: *Rom.* 2. 29.

The first Caution is, *Mat.* 16. 6. *Take heed and beware of the leaven of the Pharisees, and of the Sadduces:* which is called Vers. 12. *the Doctrine of the Pharisees, and of the Sadduces.* *Sect.* 1.

Pride and hatred do proceed from those that are ignorant of Jesus Christ; yet these Pharisees of *Jerusalem* knew the Commandments of God, and were strickt in their Traditions, and yet none broke the Commandments of God more then they; for they were

blind, and yet they said, we see; and so they supposed to draw nigh to honor God, but it was with the mouth and the lips, *their hearts being far from me,* saith our Savior; as you may see in *Mat.*15. from *ver.* 1. to 9. For in vain do they worship me, saith our Savior, that break my Fathers Laws, and teach men so to do.

Sect. 2. Take heed and beware of an outside and a seeming shew of zeal for God; as those had in *Rom.*10.2,3. *For I bear them record,* saith the Apostle, *that they have a zeal of God, but not according to knowledg: For they being ignorant could not find the way to Gods righteousness, so went about to establish their own works, and so submitted not to Jesus Christ.*

Sect. 3. Take heed and beware of being partners with Christ, and laying claim to do something with him, as many do in these our days, laying too much weight upon their prayers and fastings, and all other holy performances: Mistake me not; I prize them highly when Christ is all in them: *For he is alone, and of the people there was none with him,* Isa.63.3. No intercessor: Therefore

fore Chriſts arm brings ſalvation and deliverance alone in all ſtraits, *Iſa.* 59. 16. Take heed and follow not the example of *Ziba* in that unjuſt act of dividing with his Maſter, as you may read 2 *Sam.* 16. 1,2,3,4. *verſes*, compared with *cap.* 19.26,27,28,29. Chriſt is our Maſter, we muſt not divide with him, for in all things he wil have the preeminence, *Col.* 1. 18. Take heed likewiſe of making a bargain with him; for the laborer had his peny, but it was with this anſwer, *Go thy way*; as you have it in *Mat* 20. 2, 13, 14. But to conclude with that woful miſcarriage of the Jews in *Rom.* 9. 31,32. *But Iſrael which followed after the Law of Righteouſneſs, hath not attained to the Law of Righteouſneſs. What is the reaſon? becauſe*, ſaith the Apoſtle, *they ſought it not by faith, but as it were by the works of the Law*: partly by their works, partly by Chriſt: O! it is a ſweet and a precious work of the Spirit of Chriſt for man and woman to be brought wholy from themſelves, and ſet wholy upon Chriſt, the root of *Jeſſe*, out of which root doth flow Light and Life, Reſt and Peace, the

Spirit of Knowledg and a right Underſtanding, and of the fear of the Lord, and unfained Love flowing forth to the Lord Jeſus Chriſt, and to all the Saints. To conclude; Take notice of thoſe words in *Rom.*9. 32. [*but as it were*] *by the works of the Law*, as it is to be feared many in theſe days do, and ſo ſtumble at Jeſus Chriſt: Conſider what is ſaid, but God muſt give thee underſtanding.

Sect. 4. Take heed of Self-Righteouſneſs, a diſeaſe which is ancient; for *Moſes* complains of it in his time, and Chriſt tels the Phariſees of it in *Luk*, 16. 15. *Ye are they which juſtifie your ſelves before men, but God knoweth your hearts. Speak not thou in thine heart, for my righteouſneſs the Lord hath done this for me*, Deut.9.4. The righteouſneſs of Chriſt, the riches of his goodneſs leadeth man to Repentance; but the conceited righteouſneſs of man lifteth up the heart, but the heart thats lifted up is not right; the heart thats lifted up is ful of ſeveral vanities, as a high look, private cenſures, diſdainful behavior, *Pſa.* 101.5. Vain thoughts about their ſacrifice, as thoſe in

Iſa.

Isa. 65. 5. *Which say, Stand by thy self, come not neer to me; for I am holier then thou: these are a smoak in my nose,* saith the Lord, *a fire that burneth all the day.*

Beware of carnal confidence, and be not like to those Pharisees in the 9. of *John,* which rest upon the Scriptures and not upon Jesus Christ; as you may read in the 28, 29. Verses: *And they reviled him that was blind,* and said, *Thou art his Disciple, but we are* Moses *Disciples: We know that God spake unto* Moses; *as for this fellow,* (meaning Iesus Christ) *we know not,* say they, *from whence he is. Search the Scriptures,* saith our Savior, *for they testifie of me; for in them ye think ye have eternal life,* by working out as it were your salvation; *and ye wil not come to me that ye might have life freely,* Ioh. 5. 39, 40. The Father himself which hath sent me hath born witness of me: *Mat.* 17. 5. *This is my beloved Son, hear ye him.* But you have despised me and those that follow me: *Joh.* 7. 49. 1 *Cor.* 1. 27, 28. I bring good tydings to the world; I open the blind eyes of the body, and of *Sect.* 5.

the understanding: I set at liberty those that are bound up in prison by their sins, and bid them *be of good cheer*, Mat. 9. 2. I break the heart, and bind it up comfortably again: I come not to call the righteous, but sinners, to repentance. The goodness of Christ to be amongst sinners makes the Pharisees murmur: *Luk.* 5. 29, 30, 31. *The whole need not a Physitian, but they that are sick.* For which of these good works do you persecute me, and those that follow me: You know not the gift of God for all your zeal for God: and I know you that ye have not the love of God in you: For I came out of the bosom of the Father, and ye hate me: but do not think I will accuse you to the Father: there is one that accuseth you, even *Moses* in whom ye trust.

Sect. 6. Take heed how, and what ye see: for the Iews said, we see, but it saw no form or comeliness in Iesus Christ, whose beauty they desired not, *Isa.* 53. 2. Take heed likewise how and with what you are rich: *Thou sayst, I am rich*, Rev. 3. 17. *but thou art miserable, poor, blind and naked*, and thy garments will not

not cover thy nakedneſs. There is a poor rich man; but God has purpoſed in himſelf, the poor in ſpirit that are in this world, ſhal be made rich with the riches of his free grace, *Eph.* 1. 7, 8, 9. *And theſe Riches are in me*, ſaith Ieſus Chriſt, *Prov.* 8. 18. *yea durable riches and righteouſneſs.* So likewiſe there is a rich poor man, as you may ſee in the forenamed place, *Rev.* 3. 17. *Thou ſayſt, I am rich, but thou art poor without me*, ſaith Chriſt: Though thou haſt great poſſeſſions in the world, as the young-man in the Goſpel, came to Chriſt rich, but went away without him; therefore he was poor: as many men and women in the world that be rich, but not from the Creation of Chriſt Ieſus in them. Chriſt Ieſus comes down from heaven, loden with ſpiritual riches, and ſends forth his voyce, and cries, *My commodity is better then gold, yea then fine gold: I wil lead you in the way of righteouſneſs*, Prov. 8. 19, 20. Now Chriſt Ieſus comes amongſt the Scribes and Phariſees, and the Iews, and the Lawyers, and the Chief Prieſts, and theſe were zealous men and had the Scriptures of

the Prophets; and Christ was dayly in the midst of them, and councelled them to buy of his gold and of his white rayment; and of his eye-salve, that they might see, *Rev.* 3. 18. But now Christ being in the likeness of a poor man, and these Pharisees being rich of themselves, they would have none of his treasures, but scorned and derided him: *Luk.* 16. 14. Insomuch that he told them, *That the Publicans and the harlots go into the kingdom of God before you*, Mat. 21. 31. As you may see in *Heb.* 11.31. *By faith the harlot Rahab perished not with them that beleeved not.* Thus the Prince of Peace could have no place, amongst the Scribes and Pharisees, to put off his heavenly treasure; but sent for the lame and the blind, and the foolish, and weak, and base, and despised creatures to confound the wisdom of this world, as you may read 1 *Cor.* 1. 27, 28. and so in *Acts* 13. 46. *But seeing you put Christ, the Word of God, from you, lo we turn to the Gentiles*, saith the Apostle; for they wil be glad and rejoyce in the grace of our Lord Jesus Christ, but you wil not, *vers.* 48.

Take

Take heed and beware of being like unto the Phariſees in your prayers; *And when ye pray, uſe not vain repetitions, as the heathen do: [for they think] that they ſhal be heard for their much ſpeaking*, Mat. 6.7. Eccleſ. 7.16. Theſe words were ſpoken by our Savior in his Sermon upon the Mount, he being in the midſt of the Scribes and Phariſees, who unjuſtly taxt him for coming to break the Law, *Mat.* 5. 17. But he knowing their hearts, juſtly taxed them of their hypocriſie, *For they love to ſtand in the corners of the ſtreets and in the Synagogues, and to ſay their prayers, that they may be ſeen of men*, Mat. 6.5. Now a Phariſaical-ſpirited man or woman may ſay a prayer, but they cannot pray, becauſe they joſle or croud out the Spirit of Jeſus Chriſt from them: Now the reaſon why a Phariſee ſhuffles out Ieſus Chriſt from him, is, becauſe Chriſt wil be all in all; but a Phariſaical man or woman wil not have it ſo: for they wil be ſome thing of themſelves, in their prayers, and in their faſting, and Ieſus Chriſt ſhal not be all, as you may ſee in *Mat.* 6. and *Mark*

Sect. 7.

NOTE.

Mark 12.38,39,40. But more plainly in *Rom.* 9. 32. where the Apoſtle doth plainly expreſs in ten words; the words are theſe, [*but as it were by the Works of the Law*] that is, partly by their own works, they looked for to have what they had; and partly by Ieſus Chriſt, and ſo they miſſed of Chriſt and ſtumbled at him: and thus the Phariſees do: and this was the condition of the Iews; but eſpecially of the preciſe Phariſees in that age; and in all ages down to this day: And ſo now the moſt men and women in the world, that ſeem to be religious, are like unto that unjuſt ſervant [*Ziba*] as you read of him, in 2*Sam.*19.29.and ſo in *Chap.*16.1,2,3,4.Verſes: [*Ziba*] wil divide with his Maſter, and ſo the Phariſee with Jeſus Chriſt: Now the Phariſee's heart being lifted up, he wil be ſomething with Chriſt in all that he doth, as you read in *Luk.*18.9,10, 11,22. He wil be ſomething in his prayers, and ſomething in his humiliation, and he wil do ſomething in his preparations and in his qualifications, to fit him for Chriſt and to deſerve from God: as thoſe people that *Moſes*

ſes brought out of the Land of *Egypt* to poſſeſs the good Land; for which they ſaid, *for my righteouſneſs the Lord hath brought me in to poſſeſs this Land*: No, ſaith Moſes, *Not for thy righteouſneſs, for thou art a ſtiff-necked people againſt Jeſus Chriſt*: and thou doſt ſet up thy own righteouſneſs together with him: *Deut.* 9. 4, 5, 6. To be ſomething in our ſelves is a principle of corrupt nature: But to be nothing in our ſelvs is a principle of divine grace: Lord, ſaith *David*, what am I, and what is my fathers houſe, and what is this people? all that we do is from thy hand, 1 *Chro.* 29. 14. And ſo likewiſe *Paul*, ſpeaking of the appearance of Chriſt to him, *as to one born out of due time*: that is, an untimely birth which comes to nothing: ſo *Paul* accounts of himſelf as nothing: *But by the grace of God*, ſaith he, I am ſomething; *By grace I am what I am*, 1 Cor. 15. 8, 9, 10. But now on the contrary, you may ſee, To be ſomething in our ſelves, is, to be like that proud Phariſee that ſtood and prayed thus with himſelf: *God I thank thee, I am not as other men are, or even as*

Note; To be ſomething.

2. *Note*; To be nothing.

as this Publican; for I faſt twice in the Week, I give tithes of all to the Prieſts: Here is one ſomething of himſelf, and deſpiſes others, as you may read in *Luk.* 18. 9,10,11,12. And ſo likewiſe in *Iſa.* 65. 5. you have them that ſay, *Stand by thy ſelf, come not neer to me, for I am holier then thou:* Compare this place with that in *Luke*, and you ſhal ſee a Phariſee hangs upon every thing that he doth: But he wil not come to Jeſus Chriſt, becauſe he cannot forſake himſelf: Therefore he hangs upon his prayers and upon his humiliations; and thinks they wil ſatisfie God, and procure favor and peace from God for him: and ſo for preparations; He thinks to fit himſelf with his own qualifications for Chriſt: and if at any time he ſeem to come to Chriſt, it wil be by vertue of ſomething in himſelf, *but as it were by my own works*, Rom. 9. 32. And if God at any time, caſt any thing upon him that he would have, then, in his heart, he ſaith, my power and my performances hath gotten me theſe things, and ſo he robs Chriſt of his glory, *Deut.* 8. 17.

CHAP. II.

The Spiritual Opening and Application of theſe Scriptures: *VIZ.*

*Pſa.*69.12. *Neh.*6.6. *Joh.* 12.19. *Joh.* 7.47, 48, 49. *Joh.* 12. 10, 11. *Acts* 15.50. *Jer.*7.4, 14. *Mat.* 7. 21, 22, 23. *Luk.* 18. 18. *Ezek.* 36. 20, 21, 22, 23. *Iſa.*43.25. *Numb.*14.12, 13, 17, 18, 19. *Pſa.*25.11. *Tit.*3.5. *Jer.* 33.6. *Iſa.* 58.2, 3, 4, 5, 6, 7. *Joh.* 8.42. *Joh.*14. 6. *Heb.* 10. 29. *Iſa.* 48. 17. *Job* 8. 13, 14. *Eph.*5.5. *Luk.* 12.19. *Pſa.*116.7. *Iſa.* 1.11. 15.

CHriſt is the beſt thing that ever God ſent down from Heaven; as Chriſt told *Martha*, there is one thing needful: But the Phariſees ſaw no need of him; and though they ſeem to come to him, yet they would never be quiet til they had ſent him out of the world again, as you may ſee an inſtance in *Mark* 15.9, 10, 11. [*for* Pilate *knew that the Chief Prieſts and the Phariſees had delivered him up for envy:*] *And the Chief Prieſts and Phariſees moved* *Sect.* 1.

moved the people: This is worth the taking notice of; The Pharisees and the Chief Priests moved the people: Is not this true in our days? Do not those that should teach the people to love one another, rather cause the people to hate one another, by laying foolish and false reproaches upon some; and tel the people that they say, God sees no sin in them; they need not to ask for pardon of sin, Christ hath done al for them, and such like discourse: And it may be, cal them Independents that wil live under no Government, and then the drunkards of a parish make songs of them, and swear the Kingdom must be rid of them before all be wel: And if they be asked how they know all this; they answer, Our Parson said so: *Psa.* 69. 12. and so in *Neh.*6.6. There *Sanballet* chargeth the Prophet with rebellion, and those that were with him: and thus the Pharisees accused Jesus Christ of being a wine-bibber, & a gluttonous man, and a friend of Publicans and sinners, and of coming to break the Law, and to be a Ringleader of Sectaries, as you may read in *Joh.*12. 19. *And the Pharisees therefore said among*

among themſelves; *Perceive ye how ye prevail nothing, behold the world is gone after him*: And they tel the people, *they who know not the Law are accurſed*: and in the mean time they themſelvs beleeved not on him who was the Law, and the life of the Law, *Joh.* 7. 47,48,49. And thus you ſee what uſage Chriſt had, and thoſe that followed him: As for inſtance, Jeſus Chriſt loved *Lazarus*, therefore the Chief Prieſts and Phariſees hated him: as you may read in *Joh.* 12.10,11. *And the Chief Prieſts and Phariſees conſulted*, for they are all one, *for to put Lazarus alſo to death*, as wel as his Maſter: Now the reaſon why they did ſo, was, *becauſe many of the Jews went away from them and beleeved on Jeſus*. Now who wil follow Jeſus Chriſt, muſt make account to ſuffer from the ſtricter ſort: and as *Paul* ſaid, all men have not faith, therefore unreaſonable; ſo all men and women have not the knowledg of Chriſt, nor the love of Chriſt in them, therefore unreaſonable, though they ſeem to be zealous: *for the devout and honorable women, and the chief men of the City, raiſed perſecution a-*

gainst Paul, for preaching Jesus Christ, *Acts* 13. 50. Thus you may see what hard usage Christ had in the world, and those that he draws after him with the cords of his love. We seem all to profess and follow one Christ and one Religion; and yet we bite and backbite and devour one another: this is strange dissimulation.

Sect. 2. But to make good what I did intend to say to the Pharisee, and to the Pharisaical and outside Religion that is in the world; Take special notice of three places of Scripture which I shal name.

1. The first is, *Jer.* 7. 4,14. All things are as a shadow that passeth away; but Christ is the substance that endureth for ever and ever: therfore *trust ye not in your own lying words, saying, the Temple of the Lord, the Temple of the Lord are these*; For what profit hast thou in the Temple of the Lord, or in the Ordinances of the Lord, or these, if thou see not Jesus Christ there, and know him by the power of his Resurrection: It is a vain thing to rejoyce in the Cabinet when the Pearl is not there.

2. The second place of Scripture is,

Mat.

Mat. 7. 21, 22, 23. To be ſomething with Jeſus Chriſt, by way of merit or deſert, is the next way for Chriſt to ſhut us out of door: *Lord, Lord, have we not prophecyed, and prayed, and humbled our ſelves, and in thy Name have caſt out devils? and in thy Name done many wonderful works?* Mark the argument that's pleaded; Lord, Lord, have not we done ſomething to lean upon, and as it were with thy help to bring us to heaven? And ſo that proud Phariſee, in *Luk.* 18. 11, 12. God I thank thee, I faſt and pray, and give alms, and I am not as this Publican: and ſo ſaith the Ruler, *What ſhal I do to inherit eternal life?* Luk. 18. 18. Now I wil ſhew you the difference betwixt a Phariſee and a true Beleever: The Phariſee, or the outſide Chriſtian, argues from what he hath done, or from what he wil do: But a true Beleever argues with the ſame argument that God himſelf uſeth with himſelf; as you may read in *Ezek.* 36. 20, 21, 22, 23. where the Lord argues with his own holy Name, for to deliver the people that was in bondage; *But I had pity,* ſaith the Lord, *for mine holy Name,* NOTE.

and gave them rest: and so in *Isa.* 43. 25. *I, even I am he,* saith the Lord, *that blotteth out thy sins for mine own sake:* Now there is nothing of man that can move God, but God for his holy Names sake moves himself: This is the great argument which the Saints of old have made use of: as for instance, Lord, saith *Moses,* I beseech thee for thy Name sake, do not destroy this people, but let the power of my Lord be great, that is, let the Name of my Lord be great in shewing mercy, *Numb.* 14. 12,13,17,18,19. And so likewise *David* argues, *Lord,* saith he, *for thy Names sake, pardon mine iniquity;* not but that *David* knew that his sins were pardoned, but *David* desires a comfortable and a constant assurance of the pardon of his sin, in his own breast, *Psa.* 25. 11. And so the Apostle speaks, *Not by works of righteousness which we have done, but for his Names sake he saveth us,* Tit. 3. 5. Here I have shewed you the difference between a true Beleever and a Pharisee, or an outside Christian: Now a true Beleever makes the Name of God his great argument, nay more, he cals the

Name

Name of God, *The Lord his righteouſneſs*, Jer. 23. 6. But a Phariſee, or an outſide Chriſtian, raiſeth his argument upon what he hath done: inſtance that forenamed place, *Luk.* 18. 11. God I thank thee, I am not as other men, I faſt and pray and do many things: and ſo in *Mat.* 7. 22. *In thy Name we have done many wonderful works*: Now Chriſt anſwers, *I profeſs I never knew you*, that is, I do not approve of you, *depart from me*: But why ſhal we depart from thee? Becauſe you do but ſeem to draw nigh me with your mouth and with your lips, but your hearts are againſt me: *And ye are they which juſtifie your ſelvs before men, and this you highly eſteem, but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God*, Luk. 16. 15.

Now the third place of Scripture which I ſhal name, is, *Iſa.* 58. 2, 3, 4, 5, 6, 7. Now an ignorant zealous man or woman knows not Ieſus Chriſt to proceed forth & come forth from God, and to be ſent forth from God, *Joh.* 8. 42. to be the Way, *Ioh.* 14. 6. for loſt man to return back again to God. Now

Christ is *the new and living way*, Heb. 10.20. Now mark, all those, that are not in this new and living way, are subject to walk in by-ways; and like unto a man that is in the water, and likely to be drown'd, he wil hang upon every thing to save himself; so the Iews, for the most part, did hang upon their own performances; and so the Pharisees in Christs time; and so to this very very day: as for instance in *Isa.* 58. 3. *Wherefore have we fasted and done so much, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledg of us?* Now the Lords answer is this; These be but your bodily exercises, and wil profit you but little: It is not a form of godliness, but the powerfulness of Gods Spirit in you, and that must teach you to profit, *Isa.*48.17. Now in the next place you have the Lords description of these outside professors, in these words; *Yet they seek me dayly, and delight to know my ways: they ask of me the ordinances of justice: they take delight in approaching to God*, Isa. 58.2. Now they reply from this, in these words, Wherefore have we hum-

humbled our ſelves and prayed? why, ſaith the Lord, your performances which you have woven are but as the ſpiders web, which ſhal not be garments to cover you; for you are like unto the ſpider that leans upon his houſe, but it ſhal not ſtand, neither ſhal you cover your ſelves with your own works, *Iſa.* 59. 6. compared with *Iob* 8.13,14,15. To what purpoſe is the multitude of your ſacrifices unto me, ſaith the Lord, when you have not faith and love in your inward parts: I delight not in your vain repetitions and luke-warm diſcourſe, it is an abomination unto me, ſaith the Lord, becauſe they are your Idols, or a falſe Chriſt of your own making: if Chriſt, the Son of God, be not all in all in the heart of a man or woman, then the heart is ful of Idols and falſe Chriſts, *Iſa.* 44. 16, 17. So the moſt part of the world are ful of heart-Idolatry and falſe Chriſts.

Beware of Covetouſneſs, which is *Idolatry*, *Eph.* 5. 5. *And I wil ſay to my ſoul, ſoul thou haſt much goods, take thy reſt*; *Luk.* 12. 19. now here is a falſe Chriſt, For there is no reſt but *Sect.* 3.

in Chriſt, *Pſa.* 116. 7. Now it is [a] good thing to throw down outward Idolatry and Superſtition; but in the mean time, if our hearts be as Temples ful of Idols and of falſe Chriſts, what have we done? Is not this that which the Lord complains of, and cals it an abomination unto him; and ſaith, he is weary of their performances; becauſe they bring them, and their prayers, and their civil walking, and their good meaning unto him, and leave Chriſt behind them? Therefore, ſaith the Lord, *When ye ſpread forth your hands, I wil hide mine eyes from you; yea, when ye make many prayers, I wil not hear you:* that is, I wil not regard you, *Iſa.* 1. 11, 12, 13, 14, 15.

CHAP. III.

The Spiritual Opening and Application of theſe Scriptures: *VIZ.*

Lev. 10. 1, 2. *Rev.* 8. 3, 4. *Prov.* 15. 8. *Mark* 11. 13. *Rev.* 22. 2. *Gen.* 3. 7. *Ezek.*

*Ezek.*16.8. *Mark* 15.16,24. *Joh.*6. 63. *Ezek.*36.22. *Rom.*8.26. *Mark.* 10. 17, 18, 19, 20, 21. *Joh.* 14. 6. *Joh.* 4. 23, 24. *Joh.* 1.4,5. *Rev.* 3.7. 2 *Tim.* 3. 15, 16, 17. 2 *Cor.* 3. 6. *Jam.*3. 10,13,14,15,16. *Gal.* 5.22, 23. 2 *Tim.*1.7. *Joh.*5.39,40,41,42, 43,44. compared with *Joh.* 12. 42, 43. *Psa.* 50. 19,20,21,22. *Mat.* 5. 17. *Mat.*9.3,4. *Luk.*7.33,34. *Mat.* 12. 24, 25. *Joh.* 5. 16,18. *Joh.*9.16. *Joh.*18.30. *Joh.*11. 47, 48. *Joh.* 12. 19. *Joh.*15.18,19,20. *Joh.*18.30,31. *Mark* 15. 8,9, 10, 11, 12, 13. *Joh.* 19. 14, 15, 16. *Joh.* 5. 39, 46, 47. *Jer.*23.21. *Jer.* 14.12,13,14. *Acts* 24. 2, 5,6. *Acts* 19. 23, 24, 25, 26. *Acts* 17.18,19,20. *Gen.*9.22,23,24, 25. *Acts* 22. 22, 23, 24, 25. *Revelation* 17. 7, 9, 12, 13, 14, 15. 2 *Theſſalonians* 2.3,4,7,8,9, 10,11. *Zachariah* 2. 7. *Zachariah* 1. 19, 20, 21. *Acts* 26. 11. 22. 3, 4, 5. *Acts* 22. 3, 4, 5. *Acts* 26. 9, 10, 11. *Acts* 8. 3, 4. *Exod.* 7. 10, 11, 12. 1 *Kings* 18. 21, 22, 23, 24, 25. 38. *Leviticus* 9. 24. *Ieremiah* 14. 12, 13, 14, 15, 16. *Ezekiel* 13. 10,11. *Ier.* 6.13,14. *Zach.* 10.2,3.

Jer.

Jer. 23. 28, 31, 32. *Mat.* 24. 24. 2 *Tim.* 3. 2, 3, 4, 5. *Phil.* 1. 15, 16. *Act.* 4. 20. 2 *Cor.* 4. 13. *Phil.* 3. 2, 18, 19. 3 *Joh.* 9, 10, 11. *Psa.* 15. 3. *Luk.* 11. 35.

Sect. 1. NOw to give you the reason of what hath been said of the Pharisee or outside professor, is this, [God the Father wil not accept of any thing out of Christ his Son, or besides Christ] instance in *Nadab* and *Abihu*, which took fire, but not from the Altar, and so offered strange fire; *And there went out fire from the Lord, and devoured them, and they dyed before the Lord*, Lev. 10. 1, 2.

Secondly, [Christ is that golden Censer in which the prayers of the Saints are.]

Thirdly, [Christ as God is that golden Altar upon which the prayers of the Saints are offered.]

Fourthly, [Christ is the first and the only accepted with God, and hath in himself much incense; and in him are all the prayers of the Saints acceptable and sweet before God; and by him alone are all the prayers of the Saints offered

offered up to God as a ſweet ſmelling ſavor:] *Rev.* 8. 3,4.

Now it is otherwiſe with a Phariſee or an outſide Chriſtian; for they come to God alone by themſelves, and bring their prayers, and performances, and good meanings to God without Chriſt, and leave Ieſus Chriſt behind them, and ſo they offer ſtrange fire, as *Nadab* and *Abihu* did: And ſo likewiſe they have no golden cenſer for their prayers, nor ſweet incenſe to offer with their prayers; nor any to offer their prayers upon the golden Altar, but themſelves; for they know not Ieſus Chriſt, whoſe place it is to offer up prayers to God: for he is the only accepted of God: and if they ſeem to know him, yet they wil not give him the preeminence in all things: inſtance in thoſe Iews, *Rom.* 9. 31,32. *But as it were by the works of the Law*; that is, partly by Chriſt, and partly by their own works, They would come to God; but to come to God without Ieſus Chriſt, is as if the ſtubble ſhould come to the flaming fire to be agreed: and to come to God with a half Chriſt, or to be halfes with Chriſt, is plain Popery, for it is to deny

Ieſus

Jesus Christ the preeminence in all things, as you may read in *Col.* 1. 15, 16, 17, 18, 19. And thus they foolishly strive to be something of themselves, with Christ, in all things that they do; and Christ not to be all in all things for them; but themselves, as it were, to do something of themselves, and so their prayers become as vain babling, as Christ speaks, *Mat.* 6. 7. for Christ ☞ wil be all in all things to a man, or else he wil be nothing at all to a man: and then, as *Solomon* saith, The prayers of such a man, and all things that he doth, *are an abomination to the Lord; but the prayers of the upright are his delight*, Prov. 15. 8. because he sees the Son of his delight to be all in them.

Sect. 2. Now I shal make a comparison of the Pharisee, and of the outside Christian, which I shal make good by four places of Scripture.

1. And the first place of Scripture is, in *Mark* 11. 13. concerning the Fig-tree; *And Christ seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon, and when he came to it, he found nothing but leaves:* Here are three things remarkable

able, with relation to a Phariſee or an outſide Chriſtian.

The firſt is, Chriſt ſees a Phariſee afar off; he ſees into their hearts; he ſees them proud afar off; he tels them they are as graves ful of rottenneſs, *Luk.* 11.42,43,44. 1,

Secondly, Chriſt comes to the Phariſees, and they reject him, *Joh.* 11. 47,48,53. *and took counſel together to put Chriſt to death.* 2,

Thirdly, Chriſt finds nothing in a Phariſee but leaves, and theſe leaves are not *for the healing of the Nations*, as is ſpoken of in *Rev.*22.2. But rather a bringing in of judgment, and a wounding of a Nation; as *Adam* and *Eve* did, by ſeeking themſelves, in eating the forbidden fruit, they brought ſin upon the Nations of the world, and ſo became naked; *and they ſewed fig-leaves together to hide their nakednes*, Gen.3.7. And this is the Phariſee's way; But I wil ſhew you a more excellent way: The Lord God himſelf made coats of ſkins for *Adam* and *Eve*, and covered their nakedneſs; and in his goodneſs ſaid, The ſeed of the woman, meaning Chriſt, ſhould ſpread his 3.

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skirt of love over them and cover their spiritual nakedness, *Gen.*3.15,21.*Ezek.* 16. 8. And thus much shal serve by way of comparing the Pharisee to the Fig-tree, that had leaves but no fruit for Christ.

2. The second comparison that I shal make of the Pharisees, is this; They are like to those Soldiers that led Christ away to crucifie him; and after they had done, then they did strive for his garments, *Mark* 15. 16,24. The Pharisees caused Christ to be put to death: and I beleeve, that there are Pharisees now, that, though they cannot reach the person of Christ, yet they can reach the members of Christ, to kil them in their outward comforts, and in their good name, and in reproaching of them: for if they have done so to the green tree, what wil they do to the dry tree? and if they have put *Christ* to death, they wil proceed to put *Lazarus* to death also, *Joh.* 12. 9, 10, 11. And yet they wil strive for Christs garments; I mean, they wil strive for the ordinances of Christ, and seem to take delight in them, as a man doth in his garments; as you may plainly read in *Isa.* 58.

58. 2. And yet they are like dying men, whoſe garments can neither warm them nor keep life in them: If Jeſus Chriſt be not the life and the heat in all his ordinances, though you lap your ſelves about with them, as with a garment; yet you may periſh for want of heat: for it is the Spirit of Chriſt that gives forth heat, and makes men lively: *It is the Spirit that quickneth*, ſaith Chriſt, *the letter profiteth nothing*, Joh. 6. 63. Jeſus Chriſt tels the Phariſees, that they are miſerable and naked: *Rev.* 3. 17. No, ſay the Phariſees, for we have the ordinances of God and our duties, and theſe are as garments to cover our nakedneſs. Now this is a ſtrain of ſpirit that doth reſt upon moſt people and Miniſters; as one may hear in theſe expreſſions: Since we have begun theſe morning Exerciſes, ſaith one, God hath given us in 70 victories; but mark what the Lord ſaith, theſe victories be but the effects; therefore aſcribe not too much to your prayers, but conſider the cauſe; Not for your ſakes, O houſe of *Iſrael*, nor for your prayers, be it known unto you, but for mine holy Names ſake, are theſe victories

victories given unto you, *Ezek.* 36. 22. Yet I wil be sought unto, saith the Lord.

Sect. 3. O! it is a sweet thing to pray, when the Spirit of Jesus Christ teacheth and helpeth us to pray; then we shal set the Crown of praise upon the head of Christ alone; for the Spirit it self helpeth us so to do, *Rom.*8.26. But it is a bad thing to set the crown of praise upon the head of our prayers and performances. O that we could do our duties out of love to Christ alone! and then take our hearts and our hands off from them, and have our eyes fixed upon Christ alone, and not upon our duties: for why should we be like the [Hen] that when she hath done her duty, she tels all about her: The Pharisee seemeth to be much for the praise of God, yet hath but little or no acquaintance with Jesus Christ: *Give God the praise*, saith the Pharisee to the blind man that was cured, and *as for this* [*Fellow*] meaning Jesus Christ, *we know not from whence he is*, Joh. 9. 24,29. A Pharisee doth not really know Jesus Christ; therefore he doth carnally complement with Christ Iesus:

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Good Maſter, ſaith the Phariſee, *what ſhal I do that I may get heaven?* Why, ſaith Chriſt, thou knoweſt the Commandments, and yet thou canſt not ſpel my Name in them; therefore thou art miſerable, poor and naked: No, ſaith the Phariſee, I am not ſo; for I have obſerved all thoſe Commands that thou didſt bid me, from my youth to this day: Wel, ſaith Chriſt, I ſee into thy heart, and that is not right to me, for all that thou haſt done, *Mark* 10. 17, 18, 19, 20, 21. And this web, ſaith Chriſt, which thou doſt truſt unto, ſhal be as a ſpiders web, and ſhal not cover thy nakedneſs; and this ſtaff, which thou doſt lean upon, ſhal be as the ſpiders houſe; *But it ſhal not ſtand; though thou ſhalt hold it faſt, it ſhal not endure*, Job 8. 13,14,15. Though a Phariſee ſeem to come to Chriſt; yet at the ſame time he doth thruſt Jeſus Chriſt away from him.

Now the third compariſon, that I ſhal make of the Phariſee or outſide Chriſtian, is this: Now a Phariſee is like unto a Papiſt in two things. *Sect.* 4.

The firſt is this: A Phariſee is one that ſeems to worſhip God zealouſly,

but hath no knowledg of Iesus Christ: *I bear them record*, saith the Apostle, *that they have a zeal of God*, but not of Christ, *Rom.* 10. 2, 3. and so they are ignorant of the true way which God wil be worshiped in, which true way is Iesus Christ, *Joh.* 14. 6. *I am the Way and the Truth*, saith our Savior: *And God is a Spirit, and they that worship him, must worship him in Spirit and in Truth: for the Father seeketh such to worship him*, [or inables such] and then they worship him spiritually in Christ Iesus, *Joh.* 4. 23, 24. *Search the* Scriptures, saith our Savior to the Pharisees, *for in them ye think ye have eternal life; and they testifie of me: And ye wil not come to me, that ye might have life.* Now a Pharisee, or an outside Christian, searches the Scriptures, as a Papist searches his beads, by number and by tale, and when they have done, they have not found Iesus Christ there: It is a great mistake, and the most, in our days, are subject to this mistake: They think the meer having of the letter of the Scripture, is sufficient for them to have eternal life; [& so in some sort they become

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come Idolaters even with the Scriptures themſelves:] What is the Scripture to thee, if thou miſtake it? In them ye think ye have eternal life; but thy darkneſs comprehendeth not the light that ſhines in them; as you may read in the Goſpel of *John* 1. 4, 5. For what is the body without a ſoul? Or what is the Scriptures to thee, if thou haſt not the key of *David*, to open and unfold them unto thee? *Rev.* 3. 7. Or what is the Word to thee, if thou haſt not the Spirit of God, by which it was given, to open the myſtery unto thee, that is in it; and then that Spirit wil teach thee to profit by the Word, and wil inſtruct the in righteouſneſs, 2 *Tim.* 3. 15, 16, 17. And thou canſt not take liberty to ſin, as the great out-cry goes now in our days: but ſo much for that. Miſtake me not, my advice is to account it a very great mercy to have the Word of God amongſt us, but ten thouſand times a greater mercy to have the Spirit of the Word among us & our [Teachers:] and then that Spirit would heal our diviſions, and ſhed his love abroad in our hearts, and then we ſhould not bite and de-

vour one another as we do: and this is the crown of *Pauls* rejoycing, to be *made an able Miniſter, not of the letter, but of the Spirit, for the Spirit giveth life,* and worketh love in our hearts, 2 *Cor.* 3.6.

Sect. 5. O Lord, how little of thy ſweet and peaceable Spirit is abroad in the world, amongſt Miniſters and people; if we conſider the bitter envying and ſtrife in mens hearts, which is brought forth in contention and reproaching one another. Now I ſhal ſpeak, as S. *James* ſpeaks: *My brethren, theſe things ought not ſo to be,* James 3. 10, 13, 14, 15, 16. Is this the Spirit of Ieſus Chriſt? [No, in no wiſe:] For the fruit of the Spirit of Chriſt *is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, meekneſs, temperance,* Gal. 5. 22, 23. For theſe gifts the Spirit of God works in the hearts of the Saints, as the Apoſtle ſpeaks: *For God,* ſaith he, *hath not given us the ſpirit of fear,* and of error, and hereſie, and diviſion; *but of power, of love, and of a ſound mind,* as you may read, 2 *Tim.* 1, 7. You Phariſees, ſaith our Savior, you ſearch

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the Scriptures, but ye wil not come to me: For how can ye beleeve in me, when ye receive honor one of another, *John* 5. 39, 40, 41, 42, 43, 44. compared with *John* 12. 42, 43. and you ſhal find, that not to be of the Phariſees ſimple judgment, one ſhal have no place amongſt them, no not ſo much as to be the Beadle of a Ward: not to be one in their way, is as much as to be put out of their Synagogue: as for inſtance in the blind man, *And they caſt him out*, Iohn 9. 32, 33, 34. And ſo you may inſtance in *Lazarus*: *But the Chief Prieſts conſulted, that they might put Lazarus alſo to death*: For he was a cauſe that the people went to meet Ieſus Chriſt, as you may read in the Goſpel of *John*, Chap. 12. Verſ. 10, 11, 18, 19. Have not we many chief Prieſts and Phariſees now in our days, as wel as there were in Chriſts time, that ſit and conſult againſt their brethren? as you may ſee in *John*, Chap. 11. Verſ. 47, 48. Inſtance, if you wil, in Mr [*Edwards*] a mighty man in the Scriptures, and yet hardly knows Jeſus Chriſt, NOTE.

like to *Nicodemus*, Joh. 3. 1, 4. He is something like to [*Tertullus*] too, who disputed maliciously against *Paul*; a notable Orator, and one that had learned a leaf past grace; and could talk nimbly, but to little purpose; as Mr [*Edwards*] doth: read *Acts* 24. 1, 2, 5, 6. But now if Mr [*Edwards*] had an ear to hear what the Lord saith, he would tremble: *Thou givest thy mouth to evil*, saith the Lord, *and thy tongue frameth deceit*: *Thou sittest and speakest against thy brother*; *thou slanderest thine own mothers son*: Mr [*Edwards*] have you not done these things? doth not your conscience accuse you yet? The Lord wil reprove you: Mr *Edwards*, consider whether you have not forgot God? read *Psa.* 50. 19, 20, 21, 22. Mr *Edwards*, I shal refer you to one place more. Have you heard of the doctrine of Iesus Christ? Now the doctrine of Christ is,

First, For Information; *Without me*, saith Christ, *ye can do nothing* pleasing to God, *Joh.* 15. 5.

Secondly, It is for Exhortation to you, Mr *Edwards*; beware of being like to the Scribes and Pharisees, which

Mar. 12. 38

neither

neither loved Chriſt nor his followers. Miſtake me not, I am no favorer of Sectaries; yet I can, with patience, look upon them til God doth change their hearts.

In the third place, I adviſe you not to be like an unskilful man, to pluck up the wheat in ſtead of tares.

And in the fourth place, Beware of being like unto the Scribes and Phariſees, in loving to be chief, and to have the uppermoſt places, and to have domination; and beware that you be not like the Phariſees and Lawyers, that lode men with burdens grievous to be born; and for a pretence make long prayers, and ſo devour widows houſes; that is, you oppreſs the weak and poor, by your power and ſelf-ſeeking: Read, if you pleaſe, *Mark* 12. 38, 39, 40. and *Luke* 11. 44, 45, 46. Maſter [*Edwards*] be not angry with me for quoting theſe Scriptures unto you; for they are the words of our Savior to the Phariſees and to the Lawyers; and they were as wiſe men as your ſelf [Mr *Edwards*] and as zealous; read *Joh.* 5. 16, 17, 18. and yet they made no conſcience in ſeeking to kil Jeſus

☞ Christ; as you do not, under the name of Sectaries, to kil the Saints in their good name, and in their reputation, by your reproaches which you lay upon them; and then you cal for the Magistrate to punish them and imprison them: But God hath given the Parliament wisdom above such spirits as you are, [Mr *Edwards*] for to restrain you, or else what is it that you would not do? [and so the chief Priests and Pharisees likewise were very skilful in clothing Jesus Christ with a filthy garment of their reproaches; and then they made the ☞ people out of love with him; and then *Barabbas* must be let loose, and Christ must go to suffer:] As for instance in their reproaching of Christ:

The first is this, They thought Christ was come *to destroy the Law*, Mat. 5.17.

The second is this, They said Christ was a Blasphemer, *Mat.* 9.3,4.

The third is this, They said Jesus Christ was a gluttonous man, & a winebibber, and did resort to ungodly men, and to sinners, *Luk.* 7.33,34.

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In the fourth place, They ſaid that Chriſt was a Conjuror; *This fellow*, ſay they, *doth caſt out devils by Beelzebub the prince of devils*, Mat.12.24.

In the fifth place, They accounted Jeſus Chriſt to be a breaker of the Sabbath, and a looſe fellow; for which they did perſecute him, and ſought to kil him, *Ioh.*5.16.18. *Ioh.*9.16. *Ioh.*18.30

In the ſixth place, They thought Chriſt would give liberty to ſin; and this they ſaid, tempting him; *Moſes*, in the Law, commanded us that this woman ſhould be ſtoned for the act of adultery, but what ſayſt thou? And thus the ſubtil Phariſees ſought whereby they might have ſomething to accuſe Jeſus Chriſt of, [as Mr *Edwards* doth his members;] *Joh.* 8.3,4,5,6.

In the ſeventh place, The chief Prieſts and the Phariſees took counſel againſt Jeſus, and ſaid, *What do we?* For this man with his new doctrine and his new light, wil draw all men after him, and then we ſhal loſe our places, *Joh.* 11.47, 48.

In the eighth place, the Phariſees conſulted among themſelves againſt Chriſt, and ſaid, *Perceive ye how ye prevail*

prevail nothing, [*Behold, the world is gone after him*] he wil increase, and we shal come to nothing, if we let him alone, *Joh.*12.19.

Sect. 6. Is not this your clamor [M after *Edwards*] against those that wil stand, when you shal fal?

In the ninth place, Here you may see the base esteem that most in the world have against Jesus Christ, though they seem to profess Religion: [it appears in this] that they hate those which Christ loves; not directly as those that Christ loves, but under some notion, as the Pharisees persecuted Christ, not as Christ; but under some notion; as a Conqueror, or as a Blasphemer and a loose Fellow, and a Sectary, or one that did draw the world after him; [and so the world doth not hate men, as members of Christ, but under some notion, as Independent, Antinomian, Separate, Sectary, or a Troubler of the State: and so they wil do them all the hurt they can, though they speak them fair to their face:] now the ground of all this hatred is, They hate Jesus Christ first,] as Christ himself speaks, *If the world hate you,* [*ye know*

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know that it hated me before it hated you] Joh. 15.18,19,20. Now Maſter *Edwards*, if you wil come in, and give your vote, with the High Prieſt, and Phariſees, and people, againſt Chriſt, come in; but that I ſuppoſe you wil not do: But the Phariſees had incenſed the people againſt Chriſt; And they all cry out to *Pilate, If he were not a Malefactor, we would not have delivered him up unto thee*, Joh.18.30,31. Here you may ſee the reproaches and mockings which Chriſt did bear. Mr *Edwards*, I would deſire you to take notice of the ſpiteful behavior of the [Chief Prieſts] and the people, whom the Chief Prieſts [had moved to cal for *Barrabas*, a murderer, to be let looſe, and Chriſt, our Savior, to be crucified] *For Pilate knew that the chief Prieſts had delivered him to be crucified for envy*, read *Mark* 15.8, 9, 10, 11, 12, 13. And *Pilate* ſaid, *Behold your King: But they cryed out, Away with him, away with him, crucifie him: Pilate ſaith unto them, Shal I crucifie your King? The chief Prieſts anſwered, he is none of our King*; and thus you may ſee their blindneſs

blindness, *Joh.* 19.14, &c. Mr *Edwards*, I shal crave leave to ask you one question, and that is this, What is the reason that the chief Priests, and the Pharisees, and Lawyers were so blind concerning Iesus Christ? They had the Scriptures of the Prophets, & they did testifie plainly of Christ; as Christ himself speaks, *Joh.* 5.39,46,47. But they had but the letter of the Word; and to deal plainly, Mr *Edwards*, I think you have no more: They had the letter of the Word, but they had not the life and spirit of the Word: therefore they could not see Iesus Christ, though he was amongst them; nor love him, because they had not the love of God in them. M. *Edwards*, Is not this your case? You have the letter of the Scriptures, and you say that you are a Minister of Christ; and by this rule the Iesuits and Friers, and the learned Doctors of *Rome*, and the Pope, and all the false Prophets in the world, are Ministers of Christ; but these run, and the Lord hath not sent them: [M. *Edwards*] I ask the question: Have not you done so? Consider what God saith, *I have not sent these Prophets*, saith the Lord, *yet they ran: I have not*

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not ſpoken to them, ſaith the Lord, *yet they propheſied:* read *Ier.* 23. 21.

Beware of falſe Prophets, ſaith our Savior, which ſeem to be like ſheep, but would have an iron mace in their hand to drive the ſheep of Chriſt withal; [as ſome have the black rod in their mouths, to ſpot the ſheep with their reproaches, and make them odious in the eyes of all men:] Inſtance in that ſimple book, that libelling book of M. *Edwards* called the *Gangræna*, pag. 61. and 172. There are falſe Prophets now, and falſe Miniſters; as you may read, 2 *Pet.* 2. 1. Beware M. *Edwards:* Some cal them diſſenting brethren, whom you deſpiſe and reproach, and upbraid, becauſe the hand of God hath ſent the peſtilence into their houſe; and another with his eyes being pickt out with a pike in the ſtreets. [M. *Edwards*] I did ask you, if you would give your vote with the chief Prieſts and Phariſees againſt Chriſt: but I did ſuppoſe that would be too groſs for you in theſe days: but now I know you wil come forth; nay, you are come forth to accuſe your brethren, though unjuſtly: And now [Maſter *Edwards*] Try if you be not a Miniſter

Sect. 7.

Mat. 7. 15. Act. 20. 29

or

or an Orator like unto *Tertullus* that diſputed againſt *Paul* that was a true Miniſter of the Goſpel; read *Acts* 24. 2,5,6. Or like unto *Demetrius*, who could not agree with *Pauls* way becauſe he was like to loſe his gain, read *Acts* 19. 23, 24, 25, 26. And ſo likewiſe you do, as thoſe in *Acts* 17. 17, 18, 19, 20. If they cannot walk by your dark light, then you cry out of this new doctrine and this new light: The chief Prieſts and the Phariſees moved the people to envy againſt Chriſt: Mr *Edwards*, do not you move the people to envy the members of Jeſus Chriſt? I ask you the queſtion, it is plain; you have ſpoke very ill of ſome by name, inſtance in [Mr *Bacon*, M. *John Goodwin*, M. *Henry Burton*, M. *Holmes*, M. *Burroughs*, M. *Greenhil*, M. *Peters*, M. *Walden*, and divers others, both publick men and private;] But God wil cauſe theſe men to grow in favor, when the world ſhal ſee your folly and emptineſs: Mr *Edwards*, conſider that it was a ſin in *Ham*, that he did not cover his fathers nakedneſs; nay, it was a double ſin, to declare his fathers

thers nakedneſs: he went and told his brethren; and this was a ſin in *Ham*, as wel as it was a ſin in *Noah* to be drunk: But mark, M. *Edwards*, Noahs ſin was forgiven him, but *Ham* was curſed for his ſin: read *Gen.* 9. 22, 23, 24, 25. And are not you, M. *Edwards*, like unto thoſe in the *Acts*, that cryed out againſt *Paul*, when he had ſpoken of Jeſus Chriſt? And do not you ſo cry out, Mr *Edwards*, againſt theſe men, ſaying, Away with ſuch fellows out of the Kingdom, for it is not fit that they ſhould live amongſt us? read *Acts* 22. 22, 23, 24, 25. And in your tenth head, you charge them, under the name of Sectaries, with hypocriſie, under pretences of piety and holineſs, *pag.* 61. [M. *Edwards*] do not theſe ten heads, which you have layd down to accuſe your brethren, though falſly, come forth from you, like unto thoſe ten horns which came out of the ſeven heads, and *theſe ſeven heads are ſeven mountains*; and this is the myſtery of the woman, and of the beaſt that carryed her: Read *Rev.* 17. 7, 9, 12, 13, 14, 25. The Lord teach us to know this myſtery and a falſe Prophet; for there

there is a myſtery of iniquity, as wel as of godlineſs, as the Apoſtle ſpeaks in 2 *Theſ.* 2.2,3,4,7,8, 9, 10, 11. Now in the next place, M. *Edwards*, Are not your ten Heads, which you have produced in your 61. page, like unto the horns which the Prophet *Zechariah* ſpeaks of; and wil you puſh the Church with theſe horns, and ſcatter *Iſrael* and *Iudah*? Here you may ſee a power that did ſcatter *Iſrael*: or here you may ſee a mountain of power that wil ſcatter *Iſrael*: But *who art thou, O great mountain? before Zerubbabel*, that is, before Ieſus Chriſt, *thou ſhalt become a plain*, Zech. 4. 7. For the Lord hath ſhewed me four Carpenters, ſaith the Prophet: *Then ſaid I, What come theſe to do? And he ſpake, ſaying, Theſe are the horns which have ſcattered Iudah, ſo that no man did lift up his head:* [*but theſe are come to fray them*, or to cut them off, and *to caſt out the horns of the Gentiles, which lift up their horn over the Land of Iudah to ſcatter it*, Zech. 1. 19,20,21.] This was the Prophets glorious viſion concerning the power of Chriſt, which is not by might,

might nor by power, but by the Spirit of our Lord Jeſus Chriſt. And he ſhal bring forth the head ſtone of Reformation in the hearts and ſpirits of men, and then we ſhould ſerve one another in love, and rejoyce with *ſhoutings*, crying, *Grace, grace unto it*, Zech. 2. 6, 7. Mr *Edwards*, I think you are but little, or nothing at all acquainted with theſe ſweet workings of the Spirit of Chriſt: But with the former places, which I have named, I think you are very skilful, becauſe you give your mouth to reproaching, and your tongue is like unto a horn that gores your neighbors and brethren; and this you do, as it were, out of zeal, puſhing the members of Chriſt up and down, like unto *Saul*, *Being exceedingly mad againſt them, he perſecuted them even unto ſtrange cities*, Acts 26. 11. Acts 22. 3, 4, 5. And yet for all this [Mr *Edwards*] you ſay you are a Miniſter of Jeſus CHRIST; which ſeemeth very ſtrange.

But, Mr *Edwards*, I pray you from whence had you your miniſterial gifts? I beleeve you wil *Sect.* 8.

say either from *Cambridg* or *Oxford*: and there you learned your Arts, and the Tongues; and you can talk of the [Fathers by roat;] and by your Logick you mistake, and cal white black, that is, you cal Truth Error. Mistake me not; I highly prize the use of Tongues and all humane Learning, in its place; but this will not prove you to be a Minister of the Gospel, but only a Minister of men, and so sent out from amongst men: The Lord teach the people this mystery: [*Saul* was a Minister of the Gospel, if this rule be true, before he knew Iesus Christ and the Gospel: for he had all humane Learning, and yet was no Minister of the Gospel, as he himself confesseth: *I was brought up*, saith he, *at the feet of Gamaliel*, a learned Rabby, *and taught according to the perfect manner of the Law of the fathers, and was zealous towards God, as ye all are this day: And I persecuted this way unto the death, binding and delivering into prisons both men and women*: [as also the high Priest doth bear me witness,] read *Acts* 22.3,4,5. *Acts* 26.9,10,11. *Acts* 8.3,4. [And thus you may see what

what it is to be a Miniſter ſent out only from men:] A Miniſter ſent out from men [is a Miniſter of Terror] and [not of Tenderneſs,] a Miniſter of the Law and not of the Goſpel: a Miniſter of the Letter and not of the Spirit. And ſo likewiſe in the next place; Miniſters ſent out only from men, may be able externally to propheſie and to work miracles, as thoſe Miniſters do that are ſent out from God; as for inſtance, the wiſe men of Egypt did caſt down their rods, and they became ſerpents, in like manner as *Aarons* rod did; but *Aarons* rod had the preeminency, *Exod.* 7.10,11,12. And ſo likewiſe, *Ahabs* falſe Prophets externally did the ſame things that the true Prophet of the Lord did: Theſe falſe Prophets did chuſe one bullock for themſelves, and cut it in pieces, and laid it on wood, in like manner as *Elijah* the true Prophet did; [but they had no heavenly fire:] but *Elijah* the true Prophet called on the name of the Lord, and he was anſwered by fire from heaven; but the falſe Prophets had no anſwer from *Baal*: Therefore they were mad before the Altar:

and the God that answered by fire, he was God: read 1 *Kings* 18. 21, 22, 23, 24, 25, 26, 27, 28, 29, 38. *Levit.* 9. 24. And thus you may see how far the false Prophets may go in external performances; they may run when God doth not send them, *Jer.* 14. 12, 13, 14, 15, 16. and so seduce the people, *Ezek.* 13. 10, 11. and heal the hurts of the people slightly: And this they do, in seting the old *Adam* up without the strength of the new *Adam*, *Jer.* 6. 13, 14. And for this the Lord cals them idols, speakers of vanity, diviners, false dreamers, that comfort in vain, *Zech.* 10. 2, 5. And *use their tongues, and say, the Lord he saith*; but this doth not profit the people: *The Prophet that hath a dream, let him tel a dream; and he that hath my Word*, saith the Lord, *let him speak my Word faithfully: What is the chaff to the wheat, saith the Lord?* Jer. 23. 28, 31, 32. Take heed [M. *Edwards*] the false Prophets are like unto chaff, [but the true Prophets are like unto wheat:] The Old Testament declares that the false Prophets ran up & down amongst the true Prophets: [Consider those Scriptures

tures forenamed.] And ſhal we think to be free now in the time of the Goſpel? No, ſaith our Savior, *There ſhal ariſe falſe Chriſts, and falſe Prophets*, Mat.24.24. and they wil have a ſhew of godlineſs, like the Phariſees, but they cannot ſee the power of it, and ſo they become proud and covetous, falſe accuſers, fierce, deſpiſers of thoſe that are good, ſtriving after high matters, loving of pleaſures and profit: read 2 *Tim.*3. 2,3,4,5. M. *Edwards*, I pray you, miſtake not your ſelf in the application of theſe few lines; for theſe are perilous times: for ſome indeed preach Chriſt out of envy and ſtrife: and thoſe that preach Chriſt thus, have it by Art and not by Grace, *Phil.*1.15,16. And thus a natural carnal man may preach Chriſt, having the common gifts of the Spirit, which are common to all men, as the Arts and the Tongues, which may be learned at *Oxford*; [and then the help of a great Library, and a good pen, and ſit at it all the week, and then a good memory, and then a fluent tongue, & then ſuch a man may talk of Chriſt an hour or two together; but I ſuppoſe this is not preaching;] if NOTE.

it be, we have great store of it now in our days: And those men, that so preach, are subject to speak evil of those that preach Christ out of good wil: [To preach Christ out of good wil is a saving gift:] And such men cannot but speak the things which they have seen and heard, *Acts* 4. 20. Now true preaching is to beleeve: *We having the same spirit of faith*, saith the Apostle, *therefore we speak*, 2 Cor. 4. 13. though we be evil spoken of, and upbraided with new doctrine and with a new light. M. *Edwards*, are not you guilty of this clamor? and I fear others besides you are. But I remember a caution that the Apostle gave to the *Philippians*; Beware of evil workers, saith he, who boast of the letter and of the outsides of Religion, and yet are enemies to Christ; for they mind earthly things, *Phil.* 3. 2, 18, 19. as profit and preeminence. [M. *Edwards*] I pray you be not like unto [*Diotrephes*,] *who loveth to have the preeminence among them, & receiveth us not*, saith the Apostle: *But when I come*, saith the Apostle, *I will remember his deeds which he doth, prating against us with*

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malicious words: and not content therewith, neither doth he himself receive the brethren, but ſpeaketh evil of them, *and forbiddeth them that would* receive them, *and caſteth them out of the Church*: read 3. Epiſtle of *Joh.* 9, 10, 11. M. *Edwards*, I ſhal take leave of you now: I ſhal ſpeak of you again: only I ſhal preſent you with two cautions.

The firſt is, Follow not that which is evil, and take not up a reproach againſt your neighbor to do him harm, *Pſa.* 15. 3.

The ſecond is, *Take heed that the light which is in you, be not darkneſs,* Luke 11. 35.

CHAP. IV.

The Spiritual Opening and Application of theſe Scriptures: *Rev.* 2. 17. 2. *Cant.* 2. 8. *John* 10. 4, 5, 27. 1 *Cor.* 2. 10, 11, 12, 13, 14, 15, 16. *Joh.* 14. 10, 16. *Joh.* 17. 21.

21,22,23,14. *Eph.* 1.3,&c. *Lu.*7.44, &c. *Psa.*1.2. *Psa.*66.16. 1 *Pet.*2.5. *Joh.*2.20,27. *Act.*2.17,18. *Joel* 2.28. 2 *Tim.* 3.15,16,17. *Joh.* 3. 2,3,4. *Mat.* 21. 16. *Psa.* 8. 2. 1 *Thes.* 5. 21. 1 *Joh.*4.1. *Col.* 4. 17. *Gal.*5.1. 2 *Cor.* 11. 19, 20. *Colos.* 2. 18,19. 1 *Pet.* 5. 2. 1 *Cor.* 5. 4, 12, 13. *Mat.* 18. 17. 1 *Cor.* 5. 13. *Mark* 9. 35. 1 *Cor.* 7. 23. *Prov.* 6.16, 19. *Rom.* 14. 5. 23. 1 *Thes.* 2.7,8. 2 *Cor.* 1.24. *Act.* 15.5,10. *Joh.* 11.47, 48. *Luke* 22.24,25,26. *John* 13. 15. 1 *Pet.* 5. 1, 2, 3. *Psal.* 133. 1, 2. *Gen.* 13.8. *Isa* 49. 15, 16. *Ier.* 32. 40, 41. *Gen.* 42. 36. *Acts* 27. 22, 23, 24. *Eph.* 5. 32. *Gen.* 30.27. *Gen.* 37. 19, 20, 21, 22. *Gen.* 42. 21, 22. *Gen.* 45. 3,4,5. *Gen.* 50.20. *Gen.* 45. 27, 28. *Mat.* 23. 24, 25. *Luke* 17. 20. *Mat.* 23. 25. *Ier.* 7. 4. *Mat.* 25. 8, 10, 11, 12. *Gen.* 45. 24. 1 *Thes.* 5. 21. 1 *Pet.* 4. 10, 11. 1 *Cor.* 6. 5, 6. *Mat.* 15. 14. *Isaiah* 2. 2, 3, 4, 5. *Matthew* 10. 9, 10. *Luke* 10. 4, 5, 6, 7, 8. *Matthew* 6. 31, 32, 33, 34. *Luke* 22. 22, 25, 26. *Matthew* 26. 47, 48, 49, 50. *Luke* 11. 45, 46, 52, 53,

53, 54. *Matthew* 26. 3, 4. *Ephesians* 4. 22. *Psalm* 31. 11, 13. *Psalm* 35. 13, 14, 15, 16, 19, 20. *Acts* 14. 22. *Luke* 18. 9. *John* 8. 41, 42. *John* 9. 16, 29. *John* 2. 3. 11. 47, 48. *John* 12. 10, 11, 19.

Sect. 1.

THere is great contending, now in our days, how one should know who are the true Ministers of the Gospel. *Ans.* But they who have an ear to hear what the Spirit of God saith unto the Churches, *Rev.* 2. 17. are inabled by the spirit of Christ, in some measure, to try them, which say they are Apostles and are not, and have found them lyars, *Rev.* 2. 2. The Church of Christ only knows the voyce of Christ: It is *the voyce of my beloved*, saith the Spouse, *Cant.* 2. 8. *My sheep hear my voyce*, saith Christ, *and a stranger they will not follow, for they know not the voyce of strangers*, and will flee from them, *John* 10. 4, 5, 27. Here is the report that Christ gives of his sheep, which holds forth a sufficiency in them by his holy Spirit, to try the messages that the messengers or ministers of the Gospel

do bring unto them, [and that by a divine authority.

Now here wil arise an Objection: and that is this:

Object. Can an unlearned man try the Doctrine of a learned man?

Sol. *Ans.* Yes, for the doctrine of Christ is spiritual, though it may be delivered literally, or in the letter, and so it may be as a Cabinet sealed up to him that ☞ carries it or delivers it: [But an unlearned man may have, and hath the key of *David*, that is, the Spirit of God, to teach him the mystery] when the learned man may have but the history: There is no man in the world, though never so learned, so able as the Saints are. Are true Beleevers to give out the spiritual meaning of the Word of God? [It is true indeed, learned men may take up the Truth as other men lay it down, and so they may talk of it.

Sect. 2. But the beleeving man, the new man, he is the only man, for he hath the Truth, and he can declare the Truth; [for the Spirit of God doth teach him:] read 1 *Cor.* 2, 10, 11, 12, 13, 14, 15, 16. The beleeving man is the only man, for these Reasons.

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The first is, God is in Christ, *Joh.* 14. 10, 11.

The second is, Christ and God is in every true Beleever: *I in them, and thou in me,* saith Jesus Christ, *Joh.* 17. 21, 22, 23, 24.

The third is, Every true beleeving man and woman were in Christ before the world was; and as soon as they came into the world, they went astray, and then were accepted again in the beloved, that is, in Christ; they have Redemption through his blood, the forgiveness of all their sins, at once, and not by peece-meal: and this is to the glory of free grace. O, there is nothing in the world that can cleanse the world of taking liberty to sin, but only free grace! read *Eph.* 1. 3, 4, 5, 6, 7, 8. A great sinner once made a true beleever; such a man and woman, is the only man and woman that can magnifie free grace. *Mary Magdalen,* a great sinner, was overcome by the free grace of God in Christ; and then she washed Christs feet with tears, and kissed his feet, and anointed them: [Free grace begets much love,] *Luke* 7. 44, 45, 46, 47. And so *Paul,* a great sinner

sinner; *Blessed*, saith he, *be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual* NOTE. *blessings in heavenly places in Christ.* [Jesus Christ is a Saints spiritual magazine for free grace: but if I speak of the things, I shal have the name of Independent or Antinomian put upon me,] which is to me a smal thing.

Sect. 3. In the next place, a true Beleever is the only thankful man: Blessed be God, saith *Paul*, for his free grace.

Secondly, The man in Christ is the most able of all men for to try the doctrines that men bring, whether they be of God or no: for a man in Christ is blessed with spiritual blessings in Christ; and he tries the doctrines of men, whether there be any spirituality in them or no; because he himself is exercised therein day and night, *Psa.* 1. 2.

Thirdly, A true Beleever in Christ is able to declare the truth to others, and that out of experience; Come, saith *David*, I wil tel you what God hath done for my soul, or in my soul, *Psa.* 66. 16. Here you may see the ability

ability and the authority of the members of Chriſt, which is the Church of Chriſt. Now for the abilities of the Saints there are degrees, ſome more able to try the doctrines of men, and ſome leſs able; and ſo ſome are more able to declare the truths of God to others, and ſome are leſs able, as it pleaſeth God to beſtow his gifts to men.

Now the reaſon or ground, why, or how they come to be thus able?

Anſ. They are built upon Chriſt *a ſpiritual houſe, an holy Prieſthood to offer up ſpiritual ſacrifice, acceptable to God by Jeſus Chriſt*: read 1 *Pet.* 2. 5. And ſo likewiſe they have that *unction from the holy One*, that is, from God in Chriſt, and that abideth in them, and teacheth them above all the teaching of men: read 1 *Joh.* 2. 20, 27. and by that they come to know the mind of God in Chriſt, 1 *Cor.* 2. 16. And ſo it comes to paſs, now in our days, that there is a beginning to fulfil the promiſe, which hath been ſpoken of long ago; *I will* (ſaith God) *in the laſt days, pour out of my Spirit upon all fleſh*; and your young men, and your maidens, ſhal be able to declare NOTE. ☞

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the Truths of Jesus Christ to all that are about them, *Act.* 2. 17, 18. *Joel* 2. 28. It may be to more profit then those that are called their Teachers; and at this the world is angry; and says, that boys and girles, now adays, are become wiser then their Teachers: It pleased God to instruct *Timothy* from a child to know the holy Scriptures, and to know the mind of God in Christ therein, 2 *Tim.* 3. 15, 16, 17. when the old zealous *Nicodemus*'s know but little of God, and nothing of Christ, though they have the holy Scriptures before them: read *Joh.* 3. 2, 3, 4. But out of the mouth of babes and sucklings God doth perfect his praise: and they, for the most part, speak so, as though they had, by experience, tasted of the sweetness of the grace of God in Christ: read *Mat.* 21. 16. *Psa.* 8. 2.

Now by these few lines you may take notice, That none but those that know the voyce of Christ, whether young or old, are able to try the doctrines of those that say they are the Ministers of the Gospel.

Secondly, All those that are thus inabled, have a divine right and author-

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rity to try the doctrines of men.

The Church hath liberty from God to try their Officers before they truſt them: [*Prove all things; hold faſt that which is good*, 1 Theſ. 5. 21.]

Secondly, *Beleeve not every ſpirit, but try the ſpirits, whether they are of God; becauſe many falſe Prophets are gone out into the world*, 1 John Chap. 4. Verſ. 1.

Thirdly, The Church ought to admoniſh their Paſtor and their Officers; for the ſhepherd may err, as wel as the ſheep may go aſtray: Therefore ſaith the Apoſtle to the Church of the *Coloſſians*; Bid *Archippus* take heed to his miniſtry, *Col.* 4. 17.

Sect. 4. I ſhal now, in the next place, crave leave to ſpeak a word or two for the liberty of the ſubjects of the Kingdom of Chriſt; I mean the Church of Chriſt; which doth conſiſt of beleeving men & women: I deſire that they didknow the liberty wherewith Chriſt hath made them free, then they would not gladly ſuffer men to bring them into bondage and devour them; then they would not be glad of men that do exalt themſelves and ſo intangle them with a yoke of

of bondage: [but you that beleeve ſtand faſt in the liberty of Chriſt, and for the liberty of Chriſt with meekneſs of ſpirit,] *Gal.*5.1. 2 *Cor.*11.19,20. And *beware leſt any man ſpoil you through Philoſophy and vain deceit*; and let no man beguile you of your liberty nor of any part of it, [but hold faſt Chriſt your head, *from which all the body by joynts and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God,*] Col.2.8, 18,19. And conſider thoſe that you have given power to rule amongſt you, I mean, your Miniſters and your Church-Officers; for they are as ſervants to the Church: but it is an honorable ſervice, if they rule wel; [but beware they do not rule over you with conſtraint,] read 1 *Pet.* 5.2. and with a vaſt and unlimited power, and then put the name of Divine Right upon it; and ſo, by that means, they come to over-power the Church, which called them only to adviſe. The Miniſters and Church Officers have not power, as of themſelves, but the Church giveth them power, and hath power over them,

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even to put them out from amongſt them, if they walk diſorderly, as ſome in our days have done; *When ye are come together*, ſaith the Apoſtle to the Church of the *Corinthians*, *put away from among your ſelves that wicked perſon*: and if that wicked perſon, then by the ſame power, the Church may put away from among them either Miniſter or Church-Officers, if they walk contrary to ſound doctrine, 1 *Cor.* 5. 4, 12, 13. The Biſhops of late memory pleaded a Divine Right for what they did, and ſo they made fools of men and women; they made fools of women, in cauſing them to come covered with white vails through the ſtreets, to be churched, as they cal it: and they made fools both of young men and of old, in making them to ſit bare-headed an hour or two together to hear their divine Service, as they cal it; and they durſt not be covered in their unſanctified preſence: And ſo likewiſe they made fools both of men and women, in compelling them to come up to the Rails, and to fal down upon their knees, to receive the Sacrament; and

this they did for decency and for uniformity, as they ſaid: and ſo they made fools of the poor, that ſome of them were fain [to ſel their pot to them their tithes:] And is this Divinity?

Here you may ſee how theſe men were ſubject to err; and are not we in the ſame condition now in our days? Have not we them that plead for divine Right? [And time was that theſe men, or the moſt of them, were the Biſhops ſervants in obſervations, and now I think they wil be our Maſters.] But let me, which am the leaſt among all the ſons of men, adviſe a little with you, and let us conſider wel what is Divine Right, and how far it doth extend, and whether it doth belong to the Clergy alone, and not to the people; or whether it doth belong to the people, as wel as the Clergy; and whether the people, in particular Congregations or Pariſhes, have not power to cal to account either Miniſter or Church-Officer that walks contrary to ſound doctrine, and depoſe them and put them out of their places, if need ſo require, with the advice of moderate men; I mean thoſe honor-

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able Commiſſioners, who could have no place among our rigid Clergy. Let me, I pray you, once more give you advice; when you truly know what Divine Right is, then yeeld ſubjection unto it: nay, I know you that fear God, it is your delight ſo to do: and as for your Miniſters and Church-Officers, they ought to be in ſubjection to the Church; for the Miniſter and the Church-Officers are not [the Church,] but members of the Church, and the Church cals them to be Officers, and gives them power to officiate in their places: Therefore they that cal are greater then they that are called: I ſpeak of an outward cal; and this is the Churches Divine Right, and no no particular mans right. Apply your ſelves to the Church, ſaith our Savior, and if he neglect to hear the Church, the Church hath power over him, read *Mat.* 18. 17. 1 *Cor.* 5. 13. And ſo likewiſe, if you have any that would be great over all, let him be ſervant unto all, ſaith our Savior, *Mark* 9.35. The Church of Chriſt knows the voyce of Chriſt, and the mind of Chriſt; therefore they are able to diſcern the inward

indowments of a Miniſter. The multitude of this Kingdom take al upon truſt, and cry out, O! he is a brave ſchoier, he is a great learned man; and ſo they ſwallow down all, without any diſlike at all Now you that are the freemen of Chriſt, endeavor to know the freedom that Chriſt hath purchaſed, even with an unvaluable price; and *be not the ſervants of men; for ye are bought with a price*, 1 Cor. 7. 23.

I ſhal now ſet forth three paths: and thoſe that walk in them, I think they are not like unto the Miniſters of Jeſus Chriſt.

1. The firſt is this: There is much talk, now adays, in publick, of thoſe that creep into houſes, and lead captive ſilly women: [But I think never any crept more into houſes, then thoſe that would have had two ſhillings and nine pence in the pound: and ſo likewiſe thoſe that labor, in the firſt place to make ſure their tithes unto themſelves, which both City and Country complain of: I ask the queſtion: Do not theſe creep into houſes, and lead captive ſilly men as wel as women?] Miſtake me not; it is fit that thoſe that

that be Miniſters of the Goſpel indeed, ſhould have means to live on; that they and theirs may live comfortably in this world, yet the people ought to be free, and not conſtrained.

The ſecond path is this, He that ſoweth diſcord among brethren, his way is an abomination to the Lord, *Pro.*6.16,19. I ask the queſtion: Do not many of our Miniſters walk in this way? O, it would be a ſweet thing, if our Miniſters were men of peace! and would labor to make peace among the people; but I think they are unfit men, becauſe they cannot agree among themſelves, many of them. 2.

The third path is this: Thoſe that bind heavy burthens, and lay them upon mens conſciences; ſuch men are hinderers of a Chriſtians joy and faith, for a man ought to be perſwaded in his own heart; *For whatſoever is not of faith, is ſin*, Rom. 14.5,23. And ſuch Miniſters as compel mens conſciences, are not like the true Miniſters of the Goſpel: For *Paul* proved himſelf to be a Miniſter of the Goſpel, in theſe words, [*We were gentle among you, even as a nurſe cheriſheth her children*; and ye are 3.

dear unto us as our own souls, and this is the language of the true Ministers of the Gospel, 1 *Thes.* 2. 7, 8. And as for us, saith the Apostle, *We have not dominion over your faith, but are helpers of your joy; for by faith ye stand*; read 2 *Cor.* 1. 24.

Sect. 6. We have an old Proverb amongst us, *The burnt child fears the fire*: We are newly come out from Prelacy, and from the High Commission Court of bondage, which was at *Lambeth* house, where the Bishop of *Canterbury* did sit and impose an Oath upon mens consciences; and if they did scruple at it, then he did send them unto a reverend Divine, as he said, who did live in *London*, Dr *Gouge* by name; and he said, he would resolve them of the lawfulness of it; and if they could not be resolved by him, then they were sent to prison, except they would take that hellish Oath to accuse themselves: But I hope it wil not be so now; yet this man is one that would sit at the stern of our Reformation: But I hope he and the rest of our Learned, wil not strive for preeminence or domination, as *Diotrephes*

Dr Gouge.

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phes did over the Church of Christ, read 3 *John* 9, 10. I desire likewise that there may be no fierceness of spirit in our Ministry or Ministers, to command by force, or to compel by violence, and so put a yoke upon the people of God, *which neither our fathers nor We were able to bear*; and thus the Apostle complains of a sect of Pharisees, that would have commanded the Church, by force, in his time, *Acts* 15. 5, 10. [And so likewise the chief Priests and the Pharisees cryed out against Jesus Christ, that there might be some speedy course and strict way considered of against him and his followers, for they were Sectaries, and would draw the people after them, and spoil their Kingdom;] and then the Romans would come and take away both their place and nation, *Joh.* 11. 47, 48. Now if those that profess themselves to be the Ministers of the Gospel, desire to be great either over mens persons, or over mens consciences, let them wel consider these two or three places of Scripture. NOTE.

The first is this: Our Savior cals his Disciples, and tels them, *The Kings of*

the Gentiles exerciſe Lordſhip over one another; and they that are great in authority are called Benefactors: And thus the Diſciples, though they were with Chriſt, had fooliſh thoughts about greatneſs; but, ſaith Chriſt, it ſhal not be ſo amongſt you, for ye are brethren, and I have given you an example that ye ſhould go before one another in holineſs and meekneſs of ſpirit: *But he that wil be greateſt among you, let him be as the younger, and he that is chief, as he that doth ſerve,* Luke 22. 24, 25, 26. John 13. 14, 15. Mark 10. 42, 43, 44.

The ſecond place of Scripture is that in *Peter*, where the Apoſtle doth exhort the Elders of the Church, or the Miniſters of the Church, to feed the flock of God gently, and not by conſtraint; neither to be as lords over Gods heritage, or lordly againſt them, but to be as enſamples to the flock in all humility and love, 1 *Peter* 5. 1, 2, 3.

Sect. 7. Now I ſhal deſire, with all humility and tenderneſs of affection, to ſpeak a word in ſeaſon, both to Miniſters and to the people; Live in peace one with another,

another, and have fervent love among your ſelves; the which you ſhal be able to do when God doth ſhed his love abroad in your hearts; and theſe alone wil heal our diviſions, and put an end to our ſtrife; and this wil be amiable when our eyes are opened: For which conſider theſe three places of Scripture.

The firſt is this, *Behold,* ſaith the Prophet *David, how good and how pleaſant it is, when brethren dwel together in unity: It is like the precious ointment:* It is like the ſmel of a pleaſant field, *Pſa.* 133. 1, 2.

The ſecond place of Scripture is that of faithful *Abraham,* whoſe faith wrought by love; for *Abraham* ſaid unto *Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen,* [*for We be brethren,* Gen. 13. 8.] Now thoſe that would have ſome ſpeedy courſe taken againſt their brethren, and ſo put them to grief, are not like unto faithful *Abraham,* but they are like *Eſau* againſt *Jacob*; and in this they are like the Phariſees againſt Jeſus Chriſt.

The

The third place of Scripture is this, concerning *Joseph*, who was a type of Christ: *Joseph* gave gifts to all his brethren, but to *Benjamin* he gave double: God gave large gifts unto *Joseph*, and that was the ground why his brethren hated him, and called him dreamer, as you may read, and so they fought to slay him: Take heed ye sons of *Jacob*, do not think evil against *Joseph*, nor against *Benjamin*: but if there be any amongst you that is like unto *Reuben*, hearken to him: for *Reuben* would have preserved *Joseph* from the rage of his brethren, but he could not; yet consider once more, *Joseph* hath his *Benjamin*, and Jesus Christ hath his *Benjamins*, and loves them, and hath ingraven them upon the palms of his hands, *Isa.* 49. 15, 16. Take heed, ye sons of *Jacob*, what ye do against your brethren: and be not like unto the world, which cry out for some speedy course to be taken for the suppressing of their brethren; but it is under the name of Sectaries: and so they cry out, that they may be declared against, and then they may have something to proceed against them for: But

I wil tel you what I think; that many of thoſe that are ſo far out of your affections, are as *Benjamin* when his father *Jacob* named him, ſons of the right hand; *Benjamins* that Jeſus Chriſt loves, and wil rejoyce over them to do them good, *Jer.* 32.40,41. Now you that think you do God ſervice, when you put your brethren to grief, and ſpeak harſhly againſt them, becauſe they are not of the ſame mind with you: Conſider what *Jacob* ſaid, *Joſeph is not, and Simeon is not, and now ye wil take Benjamin away:* [I cannot bear this:] *all theſe things are againſt me*, ſaith *Jacob* unto his ſons. The irons have entred into *Joſeph* ſides in the Prelates time, and *Simeon* was bound up in priſon, and wil you now take *Benjamin* from me, *Gen.* 42. 36. and ſend him into a far Country, or elſe put him to grief at home? Conſider *Lot*, he being in *Sodom*, it could not be deſtroyed for his ſake, whileſt he was there: And ſo likewiſe conſider whether your zeal be according to knowledg, as the Apoſtle ſpeaks, *Rom.* 10.1,2,3. And conſider *Pauls* being in the ſhip; all the mens lives were pre-

preſerved for his ſake, *Acts* 27. 22,23, 24. Theſe be great myſteries, as the Apoſtle ſpeaks, *Eph.*5.32. But I ſpeak concerning Chriſt and his Church; Chriſt loves his Redeemed ones, one as wel as another, and the world is bleſſed for their ſakes: But I am ſorry to ſee them that do profeſs themſelves to be knowing men, and yet know

NOTE. not ſo much as *Laban* did concerning *Jacob*; [*Laban* ſaid, he had learned by experience that the Lord had bleſſed him for *Jacobs* ſake:] And *Laban* did intreat *Iacob* to abide with him and his family, and he ſhould have contentment and reſpect, *Gen.*30.27. But now ye ſons of *Iacob*, you are worſe then *Laban*, for you evilly intreat your brethren and ſpeak harſhly of them; and the Kingdom is too little to hold you both; nay, ſay ſome, the Kingdom muſt be rid of them before all things can be wel; and is this the way to make all things wel? Wil this pleaſe *Iacob?* nay, wil not this diſpleaſe Jeſus Chriſt, to ſee brethren of one profeſſion, in a Kingdom, in a Family, to bite at one another, to ſtrike at one another

ther, and the one laboring to thruſt the other out of the Kingdom, or elſe ſhut him up in a pinfold at home, and make all men to diſlike him, and to ſpeak evil of him, as *Iacobs* ſons did of *Ioſeph.* NOTE

But now I know that you wil object and ſay, That you do not mean any hurt or ſpeak any evil againſt them as they are brethren. *Object.* NOTE.

But as they are Sectaries, and as they are Troublers of the *STATE*, and wil not be conformable to our GOVERNMENT, and for this we ought to deal roughly with them. *Sol.*

But now let me ſpeak a word unto you that are of this mind; and I ſhal tel you that you are like to *Ioſephs* brethren; for they did not hate their brother as he was their brother, but becauſe he did ſomething, or ſaid ſomething that they did not like of, and ſo they called him Dreamer: *And they ſaid one to another, Behold this dreamer cometh: Come now therefore and let us ſlay him*, Gen. 37. 19, 20, 21, 22. Read the whole Chapter, if you pleaſe.

Now

Now *Reuben*, being one of the brothers, and amongſt them, he ſaid, *Let us not kil him, let us ſhed no blood.* Take notice of one thing that is remarkable here: There may be ſome among you that may be gentle towards their brethren, when they ſee the anguiſh of their ſoul, beſeeching you to hear them, but you wil not. There may be ſome remaining among you like unto *Reuben*, in the day of your diſtreſs, that may put you in mind of all your hard dealing and bitter words which you have uſed againſt your brethren: And this *Reuben* put his brethren in mind, and ſpake unto them, ſaying, *Spake I not unto you, ſaying, Do not ſin againſt the Child, and ye would not hear? therefore,* ſaith Reuben, *all this diſtreſs is come upon us*, Gen. 42. 21, 22. This *Joſeph* was one of the ſons of *Jacob*, [and a ſervant of Jeſus Chriſt,] therefore his love continueth unto his brethren, and he ſpeaks comfortably unto them in their great diſtreſs, when they were at their wits end; then *Joſeph* ſpake unto his brethren and ſaid, *I am Joſeph; doth my father yet live? Come neer to me:*

[not

[notwithſtanding ye put me away in your hatred,] but come neer unto my love: *Come neer to me, I pray you: and they came neer; and he ſaid, I am Joſeph your brother whom ye fooliſhly ſold into Egypt: be not grieved nor angry with your ſelves that ye ſold me hither: for ye thought evil againſt me, but God meant it unto good: for God did ſend me before you to preſerve life,* Gen.45.3,4,5. Gen. 50.20. NOTE.

The ſpiritual application of what hath been ſaid, is betwixt Chriſt and a poor ſoul: and if this were wel taught and wel learned, it would mitigate that heat of ſtrife that is amongſt us; and then we ſhould obſerve that new Command which Chriſt gave; That we ſhould love one another. Now I ſhal refer you unto that place of Scripture which *Joſeph* gave unto his brethren for their advice; and he ſaid unto them, *See that you fal not out by the way, for ye be brethren*: You may travel from *Egypt* to *Canaan* now with joy, for I have freed you from all your fears; ſee now that you fal not out by the way: [Conſider Jeſus Chriſt the ſpiritual *Joſeph*, who *Sect.* 8.

who hath delivered you from ſpiritual Egypt, and doth give you ſpiritual joy, that you may travel to the heavenly *Canaan*, and wil you yet fal out by the way.] Again, conſider Jeſus Chriſt as he is a Prince of peace, and of his peace there ſhal be no end: Chriſt is our ſpiritual *Joſeph*, and our elder brother, and hath left this Word; *Go tel my brethren, that I aſcend to my Father and their Father, to my God and their God; and I wil prepare a place for them, and they all ſhal be where I am.*

A Prayer. *O ſweet Jeſus, ſhal thy people be with thee, who art the Prince of peace, and live with thee in heaven? O Lord, make this a lively motive to all thy people, that as they ſhal live in heaven together, ſo they may live in love and be at peace on earth together, though they cannot agree about circumſtances: if the Lord would be pleaſed to enlarge our hearts, then we ſhould by his ſtrength run the way of his new command, which is love,* Love one another. *Lord, do thou teach us and help us, that we may not fal out about the way to* Canaan: *but we pray thee*

thee plant us into Jesus Christ, who alone is the new and the living way, and gave unto us such a spirit as Jacob *had, when he did see the wagons of* Josephs *love, then his spirit was revived; and he said;* It is enough, *Joseph* my son is yet alive; *Genesis* 45. 27, 28. NOTE.

When our spirits are a dying, then to have news from Jesus Christ would be a reviving to our spirits; and we shal say as *Jacob* said, *It is enough, my son Joseph is alive:* It is enough, my friend Jesus Christ is alive, and doth send good news to my soul, and I shal go and live with him.

To conclude, We should not rest in making clean the outside of the cup, and of the platter; *Mat.* 23. 25. *For the kingdom of God cometh not with observation, or with outward shew,* Luk. 17. 20. Neither let us take contens in tithe-mint, and anise, and cummin, when we are ignorant of the weightier matters of the Law, as Judgment, Mercy and Faith, *Mat.* 23. 23. And so it wil be for our shame and loss, if we take the shadow for the substance, and say, *The Temple of the*

Lord are theſe, Jer. 7. 4. and ſo be like unto the five fooliſh Virgins whoſe lamps were out, and their oyl was ſpent; and they went from Chriſt to buy grace, when as indeed they ſhould have come to Chriſt; but in not coming they miſſed of Jeſus Chriſt, *Mat.* 25.8, 10,11,12. Yet let us not fal out by the way as we are traveling through the wilderneſs of this world; but let us admoniſh one another in love, and think upon *Joſephs* advice to his brethren, when they were to travel from *Egypt* to *Canaan* to their father; ſaith *Joſeph*, *Ye be brethren, ſee that ye fal not out by the way*, Gen. 45. 24.

Sect. 9. I ſhal now crave leave to ſpeak a word or two betwixt the Miniſter and the People; [but with ſubmiſſion to better judgments, for what I have ſaid or ſhal ſay.]

1. We are not now to expect Prophets and Apoſtles to pen new Scripture.

Secondly, We are now to look for men gifted, to open the mind and meaning of God in the Scriptures, which were written for our learning.

Thirdly,

Thirdly, We are not to take upon truſt what men do deliver, becauſe God doth command us to try that which men do deliver, whether it be from God or no, 1 *Theſ.* 5. 21. 1 *Joh.* 4. 1.

Fourthly, Now we have no infallible men, as the Prophets and the Apoſtles were, therefore we ſhould do as the noble *Bereans* did, ſearch the Scriptures to ſee whether thoſe men, that preach, preach according to the Scripture, or no, *Acts* 17. 10, 11.

But it may be you wil object and ſay, Is there any that can infallibly ſearch the Scriptures, and ſo be able to try others?

I anſwer: Chriſt hath given gifts unto men to try as wel as to teach, and it is his command to try; *Try all things, hold faſt that which is good*, 1 Theſ. 5. 21.

But it wil be counted a boldneſs in a man that dwels in a Pariſh to try the Miniſter or the Church-Officers; but the Church may cal them to account: I mean, the whole Pariſh, or a ſelect Congregation may cal their Officers to account, for they are but as Stewards

to the Church. I shal conclude with that of the Apostle *Peter*; [*As every man*, saith he, *hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God:* And *if any man speak, let him speak as from the Lord: and if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Iesus Christ*, 1 Pet. 4. 10, 11.

Sect. 10. There hath been much said, of late, about the power of the Church, and that this power doth belong, and that by Divine Right, unto the Officers of the Church, and to them only: and something hath been writ to that purNOTE. ☞ pose, by him that answered the Queries [that the Parliament set out, but not for him to answer; neither did he answer them, though he said he did.] But I reason thus: If all the power be in the Church-Officers, and the keys be given unto them, [where shal the body, which is the Church, whereof these Officers be members, find relief] in case they should oppress or be found faulty, for they are but men? and the Shepherd may err as wel as the sheep

may

may go aſtray: as for inſtance, the Biſhops ſaid they were the Church: and every ſuperſtitious Prieſt in a pariſh, that could preach no better then a Cobler, and yet had two or three hundred pound a year, he would ſay, he was an Officer in the Church, and who ſhould controul him? Now in this caſe, amongſt them, the Officers would not caſt out the Officers; but they all conſpired againſt the people to keep them in bondage: and if they did but ſtir, then they had them up into their Courts, and they were very chargeable: But I hope it wil not be ſo now. We uſe to ſay there are two things that make a Miniſter, a Cal of God, and a Cal of men: and if the Cal of men be able to inſtate them into a place, then that power that puts them into place, is able to put them out of place again: I mean, the whole Congregation have power, in themſelves, to put out of place either Miniſter or Church-Officer, if need ſo require. But to prevent the charges of our new Courts, let us conſider what the Apoſtle ſaith, *Is it ſo, that there is not a Wiſe man amongſt you?* if

there be, then conſider among your ſelves, and if the caſe be difficult, then if you pleaſe, you may take the advice of your neighbor Church, and ſo end the difference among your ſelves, and never trouble the Courts; and this wil be a means to ſave the peoples money, 1 *Cor.* 6.5,6. Thoſe that bear office in the Church ought to be meek and wiſe, and able to end all ſorts of differences in the Church. I ſhalgive you but one inſtance more, and that is this: [The chief Magiſtrate of a City doth not move as of himſelf, but with the advice of his Society or the Common Councel, which the people by their right do chuſe unto that place; and the people by their right do put them out of that place again: and no doubt but for very good reaſon.] And ſo likewiſe the people have a right and a power in the Church, as wel as the Miniſter and the Church-Officers; [but every one in their place.] But I confeſs there is a mighty miſt of ignorance before the eyes of all men, and we do but grope, as it were, and are feeble in our way; and we are not ſtrong in the Lord, and in the power of his might

☞ NOTE. ☞

might: and how then ſhal we find out Goſpel Miniſters and Church-Officers which have diſcerning ſpirits? And if this gift of diſcerning be wanting, then, it may be, we ſhal take an enemy into our boſom, and caſt out our friends, and then both the Miniſters and Church-Officers wil be at a loſs among themſelves. Now the Lord help us out of this way: and for the moſt part of the people in a pariſh, they have a vail before their eyes; [and how few in a pariſh are there that can make out a right knowledg of Jeſus Chriſt! how unable then are ſuch people to chuſe Church-Officers!] It may be they wil chuſe ignorant men inſtead of knowing men, and blind men inſtead of ſeeing men: And then it wil come to paſs, as our Savior ſaid, *If the blind lead the blind, it is very likely they may both fal into a ditch*, Mat. 15.14.

But you wil ſay, what may help the people againſt this ignorance? NOTE.

I anſwer: The clear ſpiritual and Evangelical preaching of the Goſpel: *For unto this wil all the Nations flow: And many people wil ſay, Come ye, and let us go up to the mountain of the*

Lord, and he wil teach us of his ways: for out of Zion shal go forth the Law. And we shal have the swords of our enemies beaten into plow-shares, and then we shal learn war no more: read that Evangelical Prophet *Isaiah* 2. 2, 3, 4, 5. And so Jesus Christ doth inable his Apostles to be Evangelical; and those that be his Ministers, he doth inable them to deliver the spirituality of the Gospel: for they have received that freely, and they cannot but freely give that out again: And so likewise Christ doth send forth his Ministers, and bids them *Provide neither gold nor silver in their purses: neither two coats, neither shoes, nor yet staves to lean upon*, and so to be Independents, but lean upon him and depend upon him, for he wil provide for them, and go before them, and move the hearts of some men, and they shal find favor, and be refreshed by them for their labor; and so they shal not need to make a bargain for a hundred or two hundred pound a year, [for this is to be an Independent,] but they shal be depending upon him as he is their Lord and Master: and as they teach

teach others to live the life of faith, ſo they ought to be enſamples to live the life of faith in the uſe of that imployment which God hath ſet them about, *Mat.*10.9,10. He that hath the faith of Jeſus Chriſt is a ſon of peace, and doth not make a ſale of the Goſpel, but is content with that which is given him, and with that which is ſet before him, *Luk.*10.4,5,6,7,8.

Sect. 11. In the time of greateſt trouble, ſome men ſeek to make their mountain ſtrong, and to make themſelves great both in purſe and in power, when they are but only called to adviſe: [but we wil read backwards] the words of *Mat.*6.31,32,33,34. Firſt ſeek the things of this world; and then ſeek the things of heaven afterwards. In the time of Chriſts great trouble, when *Judas* had his hand upon the Table to betray Jeſus Chriſt, Then his Diſciples were fooliſhly ſtriving among themſelves who ſhould be counted the greateſt: But mark now how Chriſt cals them, and tels them it ſhal not be ſo amongſt them, for they were his Diſciples; and it ſhal not be ſo amongſt thoſe that are my Miniſters, ſaith Chriſt,

for

for they ſhal be gentle, as a nurſe amongſt her children: My Miniſters ſhal not ſtrive nor be rough-handed: for this is the Heathens way, and the falſe Prophets way; But ye, my Diſciples, and you that be my Miniſters indeed, ye ſhal not be ſo; but he that wil be great among you, let him be in the loweſt place; and he that wil be as the chief among you, let him be as one that is a ſervant, *Luk.* 22. 23, 24, 25, 26.

NOTE. ☞ To conclude, The Elders, which are amongſt you, ſaith the Apoſtle, ſee that ye have a ſtore-houſe ſpiritually furniſhed, to feed the flock of God, not Phariſaically, but Evangelically, to teach and exhort, and to admoniſh with all long-ſuffering and gentleneſs, for the ſervants of the Lord muſt be gentle, not ſtriving to aſſume unto themſelves above what is writen; neither impoſe nor conſtrain that which cannot be received [but with doubting.]

Now, in ſuch caſes as theſe, there is need of that gift of diſcerning: for in moſt pariſhes there are three ſorts of people.

The

The firſt ſort is ſuch as in ſome degree or other, they be like unto *Judas*; now *Judas* betrayed the Truth of God into the hands of ſinners, and that with a kiſs: Now *Judas* did not love Jeſus Chriſt, therefore he did betray him with a fair word, *Hail Maſter*. *Mat.*26. 47, 48, 49, 50. Is not this in uſe now in our days, I ask the queſtion: Are there not many, in moſt pariſhes now, that are like unto *Judas* in this? They wil go along with the Truth in a formal way, and they wil keep company with Jeſus Chriſt as the time wil bear it; as though the life of Religion did lie in outward forms, and obſerving of times: Now true love to God is the life and power of Religion: But if this love to God be wanting, and then the times do turn, and put on a Prelatical face, it is to be feared the moſt in a Pariſh, nay the moſt in a Kingdom, wil face about and forget their Covenant, and imbrace a Biſhop again: nay it is wel if many Church-Officers do not betray their truſt, and face about, and bring up the rear: and if ſo, then it wil be worſe then it was at the firſt. 1. NOTE.

The

21 The second sort of people in a parish are such, as are like unto those prating Lawyers, as you may read in *Luk.* 11. 45, 46, 52, 53, 54. For they did urge and provoke Iesus Christ to *speak of many things; laying wait to catch something out of his mouth, that they might accuse him; for they consulted how they might take Jesus by subtilty, and kil him, or cause him to be put to death*, Mat. 26. 3, 4. I pray God that we may not use his members so in our days; for in most parishes there are many that can talk like Lawyers, yet they know not *the truth as it is in Jesus*, Eph. 4. 21. Therefore there is such secret jeering and disdainful behavior, and such vaunting in pride, and reproaching one another, and scornful looks against our brethren and neighbors: Take one instance, *David* he takes notice of these sorts of people; [*Lord*, saith he, *I was a reproach among all mine enemies,*] *but especially among my neighbors; fear was upon me when they took counsel against me*, Psa. 31. 11, 13. *But when they were sick, I prayed for them as though they had been my friend or brother;*

ther; but they rendred evil for good: for when I was in distress they were glad, with hypocritical mockers in feasts, the abjects gnashed upon me, and did tear me; and when I went by them they winked with their eye: and if thy rod, O Lord, doth but touch me, then they say, Aha, aha, now God wil forsake him: And besides all this, *O Lord,* saith David, *they devise deceitful matters against them that are quiet in the Land,* Psa. 35. 13,14,15, 16, 19,20, 21. But you wil say, this was in *Davids* time, and against *David.* I answer: It was so likewise in Christs time, and against Christ; and it is so in our time, and against the members of Christ: for he that hath a mind to follow Christ, must take up a Cross; *For the way to enter into the Kingdom of God is through much tribulation and accusation,* Acts 14.22.

The third sort of people, in most parishes, are such as are like unto those Pharisees that Christ speaks of, *which trusted in themselves, that they were righteous, and despised others,* Luke 18. 9. Now a Pharisee is one that seemeth to worship God zealously, and 3.

and yet knows not Ieſus Chriſt: *We have one Father, even God,* ſaid the Iews to Ieſus Chriſt: Now Chriſt anſwered the Iews; *If God were your Father, ye would love me: for I came out of the boſom of the Father,* Ioh. 8. 41, 42. And ſo likewiſe thoſe Phariſees, that were ſo zealous for the Sabbath day, yet they knew not Ieſus Chriſt the Subſtance of the Sabbath, and the Reſt of the day. Ieſus Chriſt had opened the eyes of one that was born blind; a convincing miracle; Yet theſe Phariſees ſaid, *This man is not of God, nor from God, becauſe he keepeth not the Sabbath, but doth ſuch things as theſe on the Sabbath day,* Ioh. 9. 16. Theſe Phariſees had the Scriptures of the Prophets, which held forth Chriſt clearly, yet they were blind, and ſaw nothing but the outſide of the letter; they did not know the mind of God in the letter, which mind of God is Ieſus Chriſt: *We know that God ſpake unto Moſes,* ſay the Phariſees, *but as for this fellow,* meaning Ieſus Chriſt, *we know not from whence he is,* Ioh. 9. 29. So ignorant were the Phariſees, and yet very zealous.

I ask a queſtion, [Have not we, now in our days, many Phariſaical-ſpirited men and women, as wel as there were in Chriſts time?] Let us then conſider what Chriſt ſaid to his Diſciples, *They wil put you out of the Synagogues*, ſaith Chriſt, *yea, they wil, even to the very killing of you, think that they do God ſervice: And theſe things wil they do unto you, becauſe they have not known the Father nor me*, Ioh. 16. 2, 3. Take one inſtance; *The chief Prieſts and Phariſees firſt gathered a counſel to put Jeſus Chriſt to death*, Ioh. 11. 47, 53. And then after that, *they conſulted to put Lazarus to death alſo*, Ioh. 12. 10, 11, 19. [A zealous Phariſee, and an ignorant Proteſtant are two fit ſubjects to make two preciſe Papiſts,] and they both follow the Law of righteouſneſs, like unto the Iews; and neither of them attained to the Law of righteouſneſs: [*Wherefore?* ſaith the Apoſtle, *becauſe they ſought it not by faith, but as it were by the works of the Law,*] Rom. 9. 31, 32. Rom. 10. 2, 3. *Sect.* 12.

CHAP.

CHAP. V.

The Spiritual Opening and Application of these Scriptures: *VIZ.*

Acts 20. 28. 1 *Tim.* 5. 17. *Acts* 11. 20, 21, 22, 23, 24. *Acts* 15. 2, 3, 4, 22. *Col.* 4. 16, 17. *Cant.* 4. 12, 13, 14. *Eph.* 4. 20, 21. *Psa.* 32. 8. *Isa.* 48. 17. 1 *Pet.* 4. 11. *Acts* 6. 3, 5, 7, 8. *Cant.* 3. 1, 2, 3, 4. *Cant.* 2. 3. *Mat.* 23. 4, 5, 6, 7. 23, 24, 25, 26, 27, 28. *Mat.* 15. 1, 2, 3. *Jer.* 7. 4. *Exod.* 3. 2, 6, 7, 8. *Isa.* 58. 2. *Zech.* 7. 5, 6, 7, 8, 9, 10. *Isa.* 58. 6, 7. *Mat.* 23. 27, 28. *Micah* 3. 5, 6. *Jer.* 5. 30, 31. *Micah* 3. 9, 10, 11, 12. *Zeph.* 3. 3, 4. *Joh.* 6. 63. *Luk.* 3. 16, 17. *Isa.* 35. 5, 6. *Isa.* 30. 18, 19, 21. *Zeph.* 3. 9. 1 *Sam.* 3. 9, 10. *Mat.* 22. 11, 12. *Luk.* 2. 29, 30. *Cant.* 2. 3, 4, 5, 6. *Cant.* 4. 8, 9, 10. *Cant.* 1. 12, 13. *Joh.* 13. 1. *Heb.* 13. 5, 6. *Mat.* 6. 9. *Joh.* 21. 20. *Isa.* 41. 10. *Heb.* 10. 19, 20. *Habbak.* 3. 17, 18. *Psa.* 121. 1, 2, 3. 1 *Joh.* 1. 3, 4. *Joh.* 17. 23, 24. *Eph.* 1. 4, 9. 2 *Tim.* 1. 9.

1.9. *Col.*3.3,4. *Joh.*14.19,20. *Joh.* 17. 23, 24, 26. *Joh.* 16. 13, 14, 15. *Isa.*33. 16,17. *Mat.*3.11. *Joh.*1.26. *Act.*19.2,3. 1 *Cor.*3.1,2,3,4,5,6,7. 2 *Tim.*3.2,3,4,5. *Ezek.*36.25. *Isa.* 44.3. *Joh.*7.37,38,39. *Mark* 1. 8. 1 *Joh.* 3. 18, 19, 20, 21, 22, 23,24. 1 *Cor.* 12.12,13,14. 1 *Cor.* 10. 17. 1 *Cor.*6.17. *Gal.* 6. 15. 1 *Cor.* 1. 14.19, 23,24. *Joh.*20.11,16,17, 18. *Gal.*6.14,15. *Col.*2.12, 13, 14, 15. 1 *Pet.*3.21. *Eph.*2.5,6. *Joh.*29. 30. 1 *Joh.*3.18. 1 *Cor.*14.20. *Mark* 10. 16. *Acts* 2. 39. *Heb.*2. *Rom.*9. 11, 12, 13. *Mal.* 1. 2. *Luk.* 1. 43, 44. *Joh.*3. 29. *Jer.* 1.5. *Exod.*2. 3,4,6, 7, 8. *Isa.* 29.11,12,13. *Exod.* 12. 33,39. *Exod.* 14. 19,20. *Isa.* 58. 3. *Titus* 3. 4, 5, 6. *Deuter.* 9. 4, 5. *Isa.*64.6. *Rev.*19.8. *Mat.*7.22,23. *Mat,*25.11,12. *Gal.*2.20. *Isa.*26.12. *Rom.*7.12,13,14,22. *Joh.* 16.7,8,9. *Psa.*103. *Rom.*5.8. *Isa.* 43.25. *Col.* 2. 13,14,15. *Psa.*68.13, 14. 2 *Cor.* 4. 13. *Cant.* 1. 3, 5. *Ezek.* 16. 14. 2 *Pet.*1. 2, 3, 4. *Isa.* 53. 6, 10, 11. *Col.*2.15. 2 *Cor.*4. 10. *Phil.* 3. 18, 19,20, 21. 2 *Tim.*2. 11, 12. *Mat.* 6.7. 2 *Tim.*2.19. *Jer.*31. 18. *Rom.*

6.12. *Rom.*9.32. *Eph.*6.13, 14, 15, 16, 17. 2 *Cor.*10.4, 5. *Rev.* 19. 13, 14, 15, 16, 20, 21. *Heb.*4. 12, 13. *Rom.*2.4. *Gen.* 39.8, 9. 2 *Cor.* 7. 8, 9, 10, 11. 1 *Joh.*1.7.

Sect. 1. I Shall now crave leave to commend two or three words to the Elders.

1. *Word.* And the first is this, *Take heed to your selves*, says the Apostle, that you be made skilful; for your skil, if it be right, doth extend to all the flock of God: Therefore such men must be taught of God, or else they will never be good guides, nor skilful watchmen; for these gifts must be singular in such men, and far above ordinary gifts: And so likewise, such men must be full of the holy Ghost; and the holy Ghost must make them overseers, and inable them, or else they cannot break the bread of Life, nor open the Fountain of living Water to hungry and thirsty souls, which gape for the sweet consolations that flow forth from Jesus Christ, to feed the Church of God which he hath purchased with his own blood. It is to be feared, many of our preaching Elders are not so inabled, as to

to preach out of their own experience, but ſpeak other mens words, and deliver other mens judgments; and if it be ſo with our preaching Elders, it is likely to be ſo with our lay Elders: and if ſo, then the Church is like to be poor, and will be like a ſtarved childe with a bad nurſe. *Take heed*, ſays the Apoſtle, *to your ſelves*, and ſee that you make known the good will of God, as I have done, *to all the flock of God*, and that by the power of the holy Ghoſt, and feed them with the food of the Goſpel, *Acts* 20. 28.

The ſecond word that I ſhall commend to the Elders, is this, *Let the elders that rule well*, ſays the Apoſtle, *be counted worthy of double honor*, if they rule according to the Goſpel, eſpecially they who are made acquainted with the labor of love, in the word and doctrine of Jeſus Chriſt, 1 *Tim.* 5. 17. Theſe be preaching Elders that are here ſpoken of, which are able in ſome meaſure to teach the people; for the Elders ought to be able to teach the people, and that for three Reaſons. 2. *Word.*

The firſt is this: It hath been the cuſtom of the Church, to ſend their 1.

preaching Elders abroad to gather in ſouls into the Church, and to ſtrengthen them that are gathered in [and the Church ſent forth *Barnabas*, that he ſhould go as far as *Antioch*, and the Elders were to teach the people, and to inſtruct them in his abſence.] Read *Act.* 11. 20, 21, 22, 23, 24. & 15. 2, 3, 4, 22.

2. The ſecond Reaſon is this: The Elders together with the whole Church, ought to be able to vindicate the doctrine of the Goſpel, and to keep it pure, in caſe their preaching Elder ſhould corrupt it. Speak to *Archippus*, ſays the Apoſtle to the Church of *Coloſſians*, and bid him *take heed to the miniſtery*, and look that he ſpeak no more but what he hath *received from the Lord*, and fulfil that with love and diligence. Read *Coloſ.* 4. 16, 17.

3. The third Reaſon is this. [The Church of Chriſt is a Fountain of Gardens, or Plants in an Orchard, that bringeth forth pleaſant fruits.] *Can.* 4. 12, 13, 14. The Church of Jeſus Chriſt is like unto a pleaſant Univerſity, whoſe Schollars are believing Chriſtians, whoſe School-maſter is Jeſus Chriſt, *Epheſ.* 4. 20, 21. And theſe Schollars

Scholars are all taught of God. *I will inſtruct thee, and teach thee in the way which thou ſhalt go*, ſays the Lord, *and I will guide thee with mine eye*, *Pſal.* 32. 8. And again, *I am the Lord thy God, which teacheth thee to profit*, *Iſai.* 48. 17. Now for this Reaſon, the Elders which are but as ſtewards to the Church, ought to be able to teach the people, of the manifold grace of God, as the Apoſtle *Peter* ſpeaks, 1 *Pet.* 4. 10, 11. Put the caſe, the preaching Elder ſhould die; then you may take, if you pleaſe, the Apoſtles advice; Look ye out among your ſelves a man full of the holy Ghoſt, and wiſdom, and chuſe ſuch a man. Read *Acts* 6. 3, 5, 6, 7, 8. This is the Apoſtles advice; for the Church of Chriſt in its young age, had many men in it that were ful of the holy Ghoſt, and of heavenly wiſdom: and I hope the Church now, in its old age, hath many more that are made able to teach others. If we do not ſet up a form for Religion, and deny, through ignorance, the power of Religion, and ſo take the ſhadow for the ſubſtance, which we ſhall do, if we reſt upon thoſe that ſeem to teach others that

which they have not learned themselves.

3. *Word.* Now the third, and the last word, which I shal commend unto the Elders, is this: The Elders which are among you, says the Apostle, I exhort, who also am an Elder, [feed the flock of God.] Now the flock of God is full of hungry and thirsty souls, and nothing in heaven or earth can satisfie them, but only Jesus Christ. I have found him whom my soul loveth, says the poor soul that was sick with love to Christ, *Can.* 3. 1, 2, 3, 4. Now the poor soul having found Jesus Christ, sits down under his shadow with great delight, and his fruit was sweet to my taste, says the thirsty soul, *Can.* 2. 3. Now the Elders ☞ that are not able to feed the flock of God, are useless in their place; but the Elders that God doth send, are able to feed the flock of God; and therefore they are of excellent use in their place. Now the Elders that are not able to ☞ teach the flock of God; they apply themselves to do that which is something like unto the Pharisees; for they bound an outward profession upon upon mens shoulders, as the making clean

clean the outside of the cup and platter, and the washing of hands; and in the mean time, these ignorant Pharisees omited the weightier matters of the Law, as Judgment, Mercy, Faith, and Love; for Love which comes forth from true Faith, I think there is but very little of it in use now in our days; if there be, What meaneth neighbors vaunting, in pride, against their neighbors? what meaneth those proud scornful looks, that one neighbor hath against another? if they be not of their mind, and dance not after their pipe, [one side of a street will not hold them, if they happen to meet.] And this is a sad thing to see: and yet we tithe Mint, Anniſe, and Cummin; and such like things as these, *Matth.* 23. 4, 5, 6, 7, 23, 24, 25, 26, 27, 28. And so in *Matth.* 15. 1, 2, 3. And we seem to take content in outward observations, and say, O! the Temple of the Lord, the Temple of the Lord; and the ordinances of the Lord are these: and yet we know not the good will of him that dwelt in the bush, *Jere.* 7. 4. *Exod.* 3. 2, 6, 7, 8. And thus we outwardly appear before men, but inwardly we

NOTE. ☞

are ignorant of God, and of Jesus Christ, [as it will appear in most Parish Churches: for one saith, he hath believed ever since he could remember; and another, she saith, she hath as good a heart as the best; and another, he hopes to be saved for his good meaning, and for his good thoughts; and another saith, he believes as the Church believes; and another saith, he believes what the Preacher saith; and whether it be true or false, he cannot tell, but God forbid, but he should believe his Minister.] Now such people are soon drawn to a form of Religion of any fashion; for as the State changes, so they wil change. Now there are some others that can talk learnedly, & they think they know much; but indeed and in truth, they understand but little of Jesus Christ: yet they may have a curious form of ☞ Religion, and a glossie form of religious words, which they may get by a customary way of Religion; and by the abilities of nature, and by reading in good Books, as in a Catechisin, and the like; and so they may speak the words that other men hath labored for, and learn them; and so much a Parrot may

may do, and doth do. Miſtake me not, I ſpeak not againſt the uſing of good Books, for I know thoſe that are lame muſt have a crutch. But one word with underſtanding and grace, is better then a thouſand words in a Catechiſm without underſtanding.

And ſo likewiſe, we may be like to *Sect.* 2. the Jews, in ſeeming to take delight in approaching to God upon our Faſting days, as the Prophet *Iſaiah* ſpeaketh, *Iſaiah* 58. 2. If we do that which is like unto the Jews, then we are like unto the Jews: and if we do not faſt unto the Lord, then we do faſt unto our ſelves; but if we do faſt unto the Lord, then what meaneth this bleating of the ſheep, ſaith *Samuel* to *Saul*; what meaneth, ſaith the Prophet *Iſaiah*, this putting forth of the finger, and ſpeaking againſt our neighbors and brethren; what meaneth this ſtrife and debate, and this biting and devouring one another, and this ſmiting with the fiſt in private? Is not this wickedneſs, to bow down our heads as a bull-ruſh, and yet theſe things remain, and we ſeemingly call upon the Lord. But this is not to faſt unto the Lord. Read *Zech.* 7. 5.

7. 5, 6, 7, 8, 9, 10. [Now if it would please God to help us but to keep one right Fasting day, then we should loose the bands of wickedness, and undo the heavy burdens, and let the oppressed go free, and break every yoke, and deal our bread to the hungry, and cover the naked, and shew mercy and compassion every man to his brother. Then this would be a fast unto the Lord, and a feast unto men.] Read *Isai.* 58. 6, 7. Now the Elders that are not able to feed the flock of God, they outwardly appear to be religious before men, as Christ speaketh; so you may read *Matth.* 23. 27, 28. And so saith the Prophet *Micah*, concerning the Prophets; and so saith the Lord, *They make my people erre*, they seem to be that which they are not, *that bite with their teeth and cry, Peace: and he that putteth not into their mouths, they even prepare war against him.* Have not we had many such Prophets and Elders in our days? read *Micah* 3. 5, 6. And so likewise the Lord takes notice of the people, as well as of the Prophets and the Priests. *The Prophets prophecy falsly*, saith the Lord, *and the Priests*

Prieſts bear rule by their means; and this is a horrible thing committed in the land; and my people, ſaith the Lord, *love to have it ſo:* Mark this O ye people of *England*, for the Lord takes notice of you that call truth error, and error truth, *Jerc.* 5. 30, 31. Now the Elders that are not able to feed the flock of God; *and the prieſts that teach for hire, and the heads of the houſe of Jacob that abhor judgment, or neglect to do juſtice to the poor, and ſo pervert all equity*; yet ſaith the Prophet, *they will lean upon the Lord, and ſay, Is not the Lord among us, none evil can come upon us.* My deſire is, that theſe things were not to be found amongſt us at this day, read *Micah* 3. 9, 10, 11, 12. *Zeph.* 3. 3, 4. Mark what the Prophet *Micah* ſaith, *They lean upon the Lord*; that is, they lean upon the ordinances of the Lord in a carnal way; they lean upon being outwardly baptized, and the hearing of the Word preached, and the outward receiving of the Sacrament; and they lean upon Church-fellowſhip, and upon an outward Confeſſion of Faith, onely in words. But mark now what

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our Saviour Chriſt ſpeaks, *John* 6. 63. *The fleſh profiteth nothing:* miſtake me not [I ſay to lean upon the outſide of the ordinances of God, *profiteth nothing*; which the moſt part of the world doth to this day. The leaning upon being baptized with water, either young or old, *profiteth nothing*;] but the being baptized with the holy Ghoſt, and with fire; that will teach you, and help you to profit, and that will refine you, and thorowly purge your hearts, and gather you as good wheat into Chriſt garner, *Luke* 3. 16, 17. And ſo to lean upon the outward preaching of the Word, that will not profit us, until Chriſt open our ears and ſpeak in our hearts, and ſay, this is the way, and I will inable you to walk in this my way, and you ſhall ſpiritually hear this voice; and I will wait, ſaith the Lord, to be gracious unto you, and I will turn a pure language unto you, and you ſhall ſerve the Lord with one conſent, read *Iſai.* 35. 5, 6. & 30. 18, 19, 21. *Zeph.* 3. 9. And when this is, we ſhall profit, and with *Samuel* we ſhall ſay, *Speak Lord for thy ſervant heareth*, 1 *Sam.* 3. 9, 10. And ſo likewiſe,

wiſe, to lean upon the outward receiving of the Sacrament, *it will profit nothing.* A blinde man thats bid to a feaſt, though he cannot ſee the excellence of the feaſt, yet he may taſt of the goodneſs and ſweetneſs of the banquet: but in this caſe of coming to the Sacrament it is otherwiſe; for a man may ſee carnally, but he cannot taſt ſpiritually; but he that cannot taſt ſpiritually of the Lords banquet, he cannot ſee ſpiritually; and ſo he ſits naked, not having faith to ſee the want of Chriſts righteouſneſs; and ſo he ſits naked before the King and the Saints: Now Chriſt is the King of this banquet; and a man not having faith is *ſpeechleſs*, when Chriſt ſpeaks unto him, read *Mat.*22.11,12.

Now a Saint and a true Beleever are NOTE. in a better condition, for they both ſee and taſt of the ſweetneſs of Chriſt, and of the infinite love of God the Father, and the unſpeakable and ſweet comforts of the holy Ghoſt, and that in a ſpiritual way; in all the ordinances [they do not, nor cannot lean upon the outſide of any ordinance.] A true Beleever ſees within the vail, and ſees the

the most holy of all; *Mine eyes*, saith old *Simeon*, *have seen thy salvation, O Lord*, Luk. 2. 29, 30. A Saint sees Christ in the Spirit, though he be vailed with flesh: A true Beleever sits down at the table with Christ, who is the King of this banquet, and there is friendly discourse between Christ and a poor soul: A poor soul sits down under the shadow of Christ with great delight; and the graces of Christ are sweet to my taste, saith the poor soul, *Cant.* 2. 3, 4, 5, 6. Now Christ answers the poor soul again, and saith, Thy graces smel sweeter, that I have given thee, then the ointments of all spices, *Cant.* 4. 8, 9, 10. Now a beleeving soul is married to God and Christ, and doth confess all her sufficiency is from God and from Christ, *While the King sitteth at his table*, saith the poor soul, *my spikenard sendeth forth the smel thereof*; that is, while Christ is in the soul, to act those graces that he hath given into the soul, so long those graces send forth a pleasant smel, *Cant.* 1. 12, 13. Now Christ being once in the soul, is for ever in the soul, and with the poor soul

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for to help it in all its wants, and loves it to the end, that is, for evermore, *Joh.* 13. 1. And Christ promises, That he wil never leave the poor soul, nor forsake it in its greatest wants, *Heb.* 13. 5,6. Now a poor soul begins to be strong in the Lord, because Jesus Christ hath taught it to cal God, Father, *Mat.* 6. 9. And Christ himself cals the poor soul his *brother* and his *sister*, and tels them he wil [pray] his Father, and their Father, for to send his love-token into their hearts; that is, the sweet Spirit of God, for to uphold them in the hour of temptation, and to comfort them in their greatest distress, and to teach them to have communion and fellowship with God, and with Jesus Christ; and this is the food that a true beleeving soul feeds upon, in all the ordinances of God, and in all the promises and providences of God in this world; and this is that which a Saint leans upon, even upon the very bosome of God and of Jesus Christ, as that beloved Disciple did lean upon the brest of Christ at Supper, *Joh.* 21. 20.

Now by this means a true beleeving soul *Sect.* 3.

soul begins to be without slavish fear, and without bastard-like fear, because God hath said, [*Fear thou not, for I am with thee; be not dismayed, for I am thy God; I wil strengthen thee, yea, I wil help thee;* O thou poor weary soul! *yea, I wil uphold thee with the right hand of my righteousness,*] Isa. 41. 10. Now this is that which holds up the head of a beleeving man or woman in this troublesom world; for they see a way made by the blood of Jesus; a new and living way; and by the hand of faith they can take spiritual food out of that new and living way; and feed upon that, when worldly food seemeth to decay, *Heb.* 10. 19, 20. And so likewise a beleeving man, by the eye of faith, doth see himself secure in this new and living way, though the world should be turned upside down: What saith the Prophet *Habakkuk? Although,* saith he, *the fields should yeeld no meat, and the flocks were cut off from the fold; and there should be no herd in the stals;* Mark the condition of a true beleeving man; *Yet,* saith he, *I wil rejoyce in the Lord, and I wil joy*

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in the God of my ſalvation, Habak. 3. 17, 18. *I wil lift up mine eyes,* ſaith the beleeving man, *unto the hils, from whence cometh my help: My help cometh from the Lord, which made heaven and earth,* Pſa. 121. 1, 2, 3.

Now in the next place, to lean upon Church-fellowſhip, this wil not profit us: But there is a fellowſhip, which the Apoſtle ſpeaks of, which wil profit us: Truly, ſaith the Apoſtle, we and all that do truly beleeve, our fellowſhip, ſaith he, is with God, and with Jeſus Chriſt, read 1 *Joh.* 1. 3, 4 and this fellowſhip is by way of union, *I in them, and thou in me,* ſaith Chriſt, *that they may be made perfect in one,* Joh. 17. 23, 24.

I ſhal now ſpeak a word to thoſe *Sect.* 4. that are in external Church-fellowſhip, who hold it not fit for to have communion with one in ſome ordinances, nay almoſt in all, if one be not in fellowſhip with them; but count of one as to be without, or to be men of the world, or almoſt as bad as Heathens, in that condition: But the Foundation or Being of the Saints is built upon the NOTE. eternal good wil and good pleaſure of

God, which he had purpoſed in himſelf before the world was; and hath choſen us with an unchangeable love in him, [that is, in Chriſt Jeſus] before the foundation of the world, *That we ſhould be holy, and without blame before him in love*, read *Eph.* 1. 4, 9. 2 *Tim.* 1.9. Here you may ſee the original of the Saints, from whence they are; They come forth from God, and they go with Jeſus Chriſt to God their Father again: *For their life is hid with* [*Chriſt in God,*] read *Col.* 3.3,4. *Joh.* 14. 19,20. *For at that day*, ſaith Chriſt to the Saints, *ye ſhal know, that I am in my Father, and you in me, and I in you; and becauſe I live, ye ſhal live alſo: And where I am, there ſhal you be alſo, and you ſhal behold my glory*, ſaith Chriſt to the poor ſouls of men, and rejoyce in that, and you ſhal ſee my Fathers love in me, and it ſhal be in you, and I wil be in you, read *Ioh.* 17.23,24, 26. Here you may ſee from whence the Saints are, and upon what fellowſhip they lean; They lean upon the unchangable love of God, and they lean upon their friend Jeſus Chriſt, and they lean upon the coming forth

forth of the ſweet Spirit from God, and from Jeſus Chriſt into their hearts; and that ſweet Spirit wil ſhew them [*things to come*] as Chriſt tels them; and that bleſſed Spirit wil teach them to profit. and he wil make Jeſus Chriſt beautiful in their eyes; for he ſhal receive from God and from Jeſus Chriſt, [and ſhal ſhew it unto them,] as Chriſt himſelf ſpeaks; read *Ioh.* 16. 13,14,15. *Iſa.* 33. 16, 17. Here you may ſee what heavenly proviſion, and what a ſure place of reſt the holy one of *Iſrael* hath prepared for every true beleeving ſoul: and here you may ſee what fellowſhip God and Jeſus Chriſt have with every true beleeving man or woman: [And wil you, that are called *Anabaptiſts*, have no fellowſhip with thoſe that God, and Chriſt, and the holy Spirit of God have fellowſhip withall, except they be baptized your way?] You ſay, to be baptized young availeth nothing: I ask, Doth your baptizing old men or women avail any thing? *I indeed baptize you onely with water*, ſaith *Iohn*, Mat. 3. 11. Joh. 1. 26. And this you do, and mightily lean upon this weak ſhadow or figure;

and it is to be feared that many amongst you are like unto those in the *Acts*, where *Paul* asked them, *If they had received the holy Ghost; and they said unto him; We have not so much as heard whether there be any holy Ghost*, Acts 19.2,3. Are not you carnally minded about the ordinances of God, for the most part of you, as the Apostle speaks in 1 *Cor.* 3. 1,2,3,4,5,6,7. Doth not the most part of you rest in outsides of Religion, being but very little acquainted with the truth and power of Religion, as it is in the Spirit? What difference is there between parishes, and you, from which you dissent? They for the most part rest in a meer outside form of godliness, read 2 *Tim.* 3. 2, 3, 4, 5. and think they were baptized when they were young; and if they hear Sermons then they may be admitted to the Sacrament, as they think, by the Minister or Elders; and if there be no more but this, it is a meer outside shew, and a form that wil not profit; and is it not so with many of you that are called *Anabaptists*? If you be but admited by those that say they wil

wil baptize you, then you lean much upon this, and ſay, now you are within the door; but beware, for many go in at this door, and return out again with litle profit: miſtake me not; I prize the ordinances of God; and therefore I ſpeak of the formality that moſt uſe in and about them. I ſhal ask one queſtion; Are you acquainted experimentally with the Baptiſm of Jeſus Chriſt upon your ſpirits? *even the ſprinkling of clean Water upon you, and this wil purge your corrupt natures*; *Ezek.* 36. 25. And this water wil refreſh thy parched ſoul, *Iſa.* 44. 3. And this water wil be as a Wel of Living Water for to comfort thee in all thy ſtraits, *Joh.* 7. 37, 38, 39. *He*, ſaith John, *ſhal baptize you with the holy Ghoſt*, meaning Jeſus Chriſt, *Mark* 1. 8. Now you that are called *Anabaptiſts*, and you *Preſbyterians*, if you were acquainted with the Baptiſm of Jeſus Chriſt, that would clear up your judgments, which I conceive are very dark, [*for God is Love*;] and if you were acquainted with this Baptiſm, it would teach you *to love one another*, read 1 *Joh.* 3. 18, 19, 20, 21, 22, 23, 24.

But one of you prays against the other, which is not wel.

☞ One word more to you that are rigid *Anabaptists*; for you make a division in the body of Christ, for Christ and his members are one, 1 *Cor.* 12. 12, 13, 14. And those that are one with Jesus Christ, you judg not fit to be members or one with you, if they be not of your judgment or opinion; [*But we being many, are one bread, and one body; for we are all partakers of that one bread,*] 1 Cor. 10. 17. And *by one Spirit*, saith the Apostle, *we are all baptized into one body*, 1 Cor. 12. 13. [*And those that are joyned to the Lord, are one spirit with the Lord,*] 1 Cor. 6. 17. And wil you slight those, or separate your self from those that God hath joyned to himself? This is not wel; judg not according to externals, be not over rigid in censuring; [Cease to be legal; learn to be spiritual; and then you wil love one another; for salvation doth not depend upon diping, or sprinkling, or plunging, or washing,] read *Gal.* 6. 15.

Sect. 5. One word to you that are moderate *Anabaptists*

Anabaptists: Do not the publick professors of this Kingdom, both Ministers and people, for the most part, rest in an outside and a visible form of Religion? I know you wil answer, Yes. I ask, is it not so with the most part of those that are of your opinion? Do they not rest too much in the form and shadow, not being acquainted with Christ crucified, who is the power of God, and the wisdom of God, and the salvation that God gives to men, 1 *Cor.* 1.13, 14. 23, 24. The Baptism of water, for profession, is nigh at hand, and both young and old receive it; But the Baptism of the Spirit is far off, and few there be that have it; but those that have it, do not go back again to the shadow, because Christ the Sun doth shine, who is the Substance. *Mary Magdalen*, after she had seen Christ was risen from the grave, she did not return back again to look Christ in the grave, *Joh.* 20. 11. 16, 17, 18. Now you that lean so much upon the Baptism of water, if you have no more, that wil profit but little: But moderate and Christian friend, the Baptism of the Spirit of

Chriſt wil teach us to profit in all conditions; It wil teach us to know the world to be paſſing away, and all the glory of it to be but as graſs: It wil teach us to dye to the world with Chriſt upon the Croſs, *Gal.* 6. 14, 15. It wil teach us to go down with Chriſt from the Croſs into the Grave, and there to ſee ſin, the devil, the world, the grave, and the old man conquered and ſubdued; and Jeſus Chriſt triumphing from the Croſs to the grave, and in the grave; and this is the Chriſtians dayly work, if they have faith, read *Col.*2.12,13,14,15. And ſo this bleſſed Spirit wil baptize every true Beleever every day more and more into *the reſurrection of Ieſus Chriſt*, 1 Pet.3.21. Now a true Beleever, being raiſed up from the grave, together with Jeſus Chriſt, *is made to ſit together in heavenly places in Chriſt Ieſus*, Eph. 2. 5,6. And this is the Baptiſm that wil profit us, and anſwer all our doubts, and fil our hearts ful of the joy of the Lord, that is, Chriſt, the bridegroom of the ſoul; and the ſoul ſtandeth to hear the voyce of Chriſt, and greatly rejoyceth in that: Jeſus Chriſt is the

ſpiritual

ſpiritual Loadſtone that draws up the ſoul to himſelf, in whom the ſoul centers and finds its reſt; and in him the ſoul ſpiritually injoys all the ordinances, and with Jeſus Chriſt comes down again to all external ordinances, and becomes weak to the weak, that he may gain ſome: and ſo likewiſe *John Baptiſt* did rejoyce in Chriſts Miniſtry, for he ſaw that to be glorious, and ſaid, Chriſt ſhould increaſe, and the glory of his Miniſtry ſhould run up into Chriſts Miniſtry; *He muſt increaſe*, ſaith John, *but I muſt decreaſe*, Joh. 3.29,30. Now you that reſt ſo much upon water, the Baptiſm of an outward profeſſion, and ſlight all thoſe that are not of your opinion, and you contend much for the time when, and the manner how, this ordinance of God muſt be adminiſtred; [Not to young children, you ſay, but to men and women of years, becauſe a young child cannot make a verbal Confeſſion of Faith,] it is true indeed; but a man or a woman, in years, may learn by education to make a verbal Confeſſion of Faith in a cuſtomary way, as the moſt of you do, and almoſt all the

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the kingdom besides. Much may be said of faith, in word, and in tongue, but very little said, in faith, in deed, and in truth; 1 *John* 3. 18. Much may be said in formality, but very little said in spirituality: and is not this discernable to be in men and women of yeers, and of several opinions, which are like unto children taught of men for to read a form of letters, and to turn them into words; and so they speak like children in understanding, 1 *Corinth.* 14. 20.

Sect. 6. One word concerning young children. Christ shews his good will unto them, and takes them up in his arms and blesseth them, *Mark* 10. 16. and makes a promise unto them, *Acts* 2. 39. and [this promise begets faith in them;] *Heb.* 12. 2. Now the God of all grace and power, is not beholding to the strength of natural parts, or the number of days and yeers, to make a believing soul; for a childe in the womb, or newly born out of the womb, is a fit subject for God Almighty, and for Jesus Christ, to ingraft faith and all other graces in their tender souls: and why then will not you admit them to

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the ordinance of baptiſm? I know you will ſay, becauſe they cannot make a confeſſion of their faith.

I ask, have you the gift of diſcerning for to know whether or no your men and women in yeers make a confeſſion [in faith,] or not?

You will ſay, you cannot look into their hearts.

I ask, how know you then, whether they ſpeak truth, or no?

You will ſay, you ought to have charity towards them.

[I pray you in like manner have charity towards young children, for they are object of Gods love in Chriſt.] As for inſtance, *Jacob have I loved in the womb, Rom.*9. 11, 12, 13. *Mal.*1. 2. And ſo likewiſe, Chriſt is the object of his childes love, though it be in the womb. Inſtance, *The babe leaped in my womb,* ſaith *Elizabeth, for joy, or with joy in Chriſt, Luk.* 1.43,44. *John* 3. 29. And ſo inſtance in *Jerem.*1. 5. And ſo in that remarkable inſtance of *Moſes*; where you may ſee the tender eye of God ever over them, for to preſerve them in all ſtraits and dangers in the womb, and at their mothers breſt, and

and in their grown age, read *Exod.* 2. 3,4,6,7,8.

Loving and Christian friends, I have made bold to speak a word or two unto you, but with submission to better judgments; one word more, and I shall conclude. Friends in love, I conceive you are very dark in the spirituality of the Gospel; the Presbyterians are against you, and call you Anabaptists, and you are against the Presbyterians; but I shall make bold to tell you both, what my judgment is of you both. I conceive for the greatest part of you, both Ministers and people, That the Scriptures are to the *learned as a book that is sealed*, and the unlearned say, *they cannot read this book*, but are *taught the fear of the Lord by the precept of men*, *Isai.* 29. 11, 12, 13. Yet they have the letter of this book in a form, but want the spiritual part of it, which is Light and Love: and for want of this, we are in a wilderness of war, and in a red sea of blood. Is Jesus Christ, and the Scriptures, become a pillar of a cloud, that is dark unto you Anabaptists, and to you Presbyterians; especially, such angry ones, and rigged

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ones, as Maſter *Edwards* is in his *Gangræna*, who would ſet up a form of Religion, and all that cannot ſit down in that form, muſt be of no eſteem among men? Nay, we will proceed againſt them as Sectaries, and thruſt them out of the Kingdom, as the *Egyptians* did the *Iſraelites*, *Exod.* 12. 33,39. But ſtay a while, The angel of God, Jeſus Chriſt, will go in a pillar of fire, and in the pillar of the cloud, for to be a light unto the deſpiſed ones, but no new light. Mark this, you that jeer at new light; but in a pillar of a cloud that is dark to you, that are deſpiſers of your brethren; the Scriptures are as a cloud that gives light to *Iſrael*, but they are a cloud and darkneſs to the *Egyptians*; ſo that they could not ſee for to come to the *Iſraelites*, for to do them any harm at all, becauſe the angel of God, which went before *Iſrael*, removed and went behinde them in the pillar of the cloud; and that part of the cloud that was towards *Iſrael*, gave them light in the night; but that part of the cloud which was towards the *Egyptians*, was darkneſs to them, *Exod.* 14. 19,20. NOTE.

Sect. 7. A word in next place, concerning verbal confession before Elders, or others; and so of an outside profession before men. Now to lean upon this, as most do, it will not profit us.

NOTE. [Outward piety, without inward purity of heart, is like unto a painted sepulchre full of dead mens bones.] Wherefore, saith the outside Christian, have I fasted and prayed, and wherefore have I afflicted my soul, and thou takest no notice of me? Mark the Argument, *Isai.* 58.3. Not for my works, saith the true believing man, nor for my prayers and performances, but thy goodness, O Lord, moved thee to look upon me, read *Titus* 3.4,5,6. For my righteousness, saith the outside Professor, The Lord will open heaven to me, and I most do something with Christ for life, that God may bless me on earth, *Deuter.* 9. 4,5. But the true believing Christian saith, My righteousnesses are as filthy rags, and I am as an unclean thing; but I am pure and clean in Jesus Christ, and I shall be clothed in fine linnen, clean and white; which linnen is the righteousness of Christ for Saints, *Isai.* 64.6. *Revel.* 19. 8. I

8. I have done, ſaith the carnal Profeſſor, many works in thy name, O Jeſus: I have preached, and I have been baptized, and I receive the Sacrament, and I gave alms to the poor, and I am a member of a Church; and will not all this deſerve heaven, O Jeſus, together with thy help? No ſaith Chriſt, I will be all in all things to men, or elſe I will be nothing at all to men; therefore, you that will do ſomething with me, in that I will not own you: depart from me, for this is a work of iniquity, *Mat.*7.22,23. & 25.11,12. But the true believing man or woman ſays, Though they live and move, and act, yet not they, but Chriſt liveth in them, & the life which we now live, it is from Jeſus Chriſt, and by his ſtrength we do all that we do, and he ſhall have all the praiſe; for he works all our works for us, and in us, *Gal.* 2. 20. *Iſai.* 26. 12.

There hath been, and is now, much a- NOTE.
do about confeſſion of ſin; but moſt men miſtake in the doing of this thing; for to receive a report of ſin, by tradition from the learned, or others, in a cuſtomary way; this is ſoon ſlighted over without love to God, without any

any dislike to sin, with a fancy concerning hell, as it is a prison for sin and sinners, and so ariseth a false fear, or a slavish fear; and so no true knowledg of God, nor of Jesus Christ, who is the Law of God; and he makes sin to become exceeding sinful, *Romans* 7. verses 12, 13, 14, 22. None but Christ can forgive sin, nor none but the Spirit of Christ can convince of sin, *John* 16.7,8,9. Our learned make large confessions of sin, and so almost all other men do, or may do; for to make a confession of sin by roat and in a customary way; and so to think by confession of sin, they have done enough to get the pardon of sin; and this the Papists do: but this will not profit neither them nor us. And do not the most of men do this? Mistake me not, I speak not against confession of sin to God; for a right confession of sin to God, turns to the praise of his free-grace, who hath forgiven our sins before we confess them, and hath blotted out our sins for ever, from before his face, and will not bear them in his minde any more. Read that remarkable story of *David*, *Psalm* 103. read the

the whole *Pſalm*; and ſo *Rom.* 5. 8. *Iſai.* 43. 25. The end of my ſpeech is againſt the formality that is in the confeſſion of ſin, by the moſt of our learned and others; and how few there be that make a right confeſſion of ſin, as from the croſs of Jeſus Chriſt, believing the blotting out of their ſin, and Chriſt taking it out of the way, and nailing it to his croſs, *Coloſ.* 2. 13, 14, 15. The unbelieving men, Miniſters as well as others, may make a very ſpecious confeſſion of ſin, for matter of form, and yet have neither faith in God, nor love to God, nor joy in the holy Ghoſt. But the believing men, Miniſters as well as others; they are the moſt able men for to make confeſſion of ſin, becauſe they have faith towards God, and love to God, and joy in the holy Ghoſt. As for inſtance, *Though I have lien among the pots*, ſaith the believing man, *yet I ſhall be as white as ſnow in Salmon: I beleeve this, therefore have I ſpoken*, *Pſalm* 68. 13, 14. 2 *Cor.* 4. 13. *I am black*, ſaith the believing man or woman, *but yet comely, through that comeline ſs which Chriſt hath put upon me*; there- NOTE.

fore my soul is in love with Jesus Christ, *Cant.* 1. 3,5. *Ezek.* 16. 14. So likewise, the true believing Christian can make a confession of sin rejoycingly, and with great joy, seeing the victory, and the spoiling of the powres of sin, and darkness; by the divine nature of Jesus Christ, read 2 *Peter* 1. 3,4. Which threw down the humane na-

NOTE. ture of Christ, and bruised it; nay, it pleased the Lord, and he put it to greif and pain; and made it an offering for sin, that he might see his seed by the travel of his soul, and he is fully satisfied, and the pleasure of the Lord is in him, and upon all those which are his seed, and grow up in him, read *Isai.* 53.6, 10, 11. And this, Christ, as God, did, and does crucifie sin and the old man every day, *triumphing over them in it* [or in himself,] *Colos.* 2. 15. And is not this matter of great joy to a poor soul, that carries about in his body, every day, *the dying of the Lord Jesus*, 2 *Cor.* 4. 10? O thou poor soul, thou must lose thy self, and be taken up by the power of God, and thou shalt be found in Jesus Christ, *Phil.* 3. 8, 9, 10. *Ephes.* 1. 18, 19, 20, 21. Be of good chee

cheer, O thou poor ſoul! for if thou be dead with Chriſt, thou ſhalt live in eternal glory with Chriſt; and if thou ſuffer perſecution, either from the tongue, or from the hand, with Chriſt or for Chriſt, thou ſhalt reign with Chriſt, 2 *Tim.* 2 11,12. O thou poor ſoul! if Chriſt hath inabled thee for to make ſuch a confeſsion of ſin [in faith,] thou haſt cauſe to walk rejoycingly. Now here will ariſe two objections.

The firſt is this, You will object and ſay, there needs no confeſsion of ſin now, by your diſcourſe; and ſo we ſhall forget that we are ſinners, and continue in our ſins, and live as we liſt; for there is one that hath done all for us, we need to do nothing. *Sect.* 8. *Object.*

I anſwer, It is not a vain repeating of ſin, as the Phariſee and the Heathen do, *Matth.*6.7. and as moſt people do; but it is a forſaking of ſin, as the man in Chriſt does, 2 *Tim.*2.19. It is not a bare confeſsion of ſin in words, but it is a turning from ſin to God: [and this is the work of Chriſt onely,] and none of thine O man. *Turn me, O Lord,* ſaith *Ephraim, for I cannot turn* *Sol.*

my self, Jere. 31. 18. *We that are dead to sin*, saith the Apostle, *and risen again with Christ*; we cannot live any longer therein, because grace doth abound, *Rom.* 6. 1, 2.

Object. Now you will ask in the next place, what those must do that are said to make a confession of sin, with great joy, nay rejoycingly, which is a thing that you seldom hear of in our days; for we are taught to mourn, and to shed tears, [as it were] to wash away our sin, [that is in part,] *Romans* 9. 32.

Sol. I shall answer your question, and tell you what those do that make a confession of sin rejoycingly: they fight against sin, and they fight against Antichrist, which is very much amongst us; and they fight against the world: and I will tell you with what weapons they fight with all: the first weapon is, *the sheild of Faith*, by which they are able for to quench all the fiery darts of the devil, and wicked men: the second weapon is, *the helmet of salvation*, which shall cover men in the day of battel: the third weapon is, *the sword of the spirit*, and that is Jesus Christ, the

the living Word of God, which will ſubdue all things unto himſelf. And is not this matter of great joy? Read thoſe two remarkable Scriptures, *Epheſ.*6. 13, 14, 15, 16, 17. 2 *Cor.*10. 4, 5.

But you will object, and ſay, that I exclude all outward ſorrow for ſin. *Object.*

[But I ſay no, by no means, if it be godly ſorrow; for godly ſorrow proceedeth from a right apprehenſion of the love of God, in ſlaying of ſin with the ſword of his mouth; and this ſword is Jeſus Chriſt, the living Word of God.] Read *Revel.* 19. 13, 14, 15, 16, 20, 21. *Heb.*4. 12, 13. *The goodneſs of God leadeth men to repentance*, and makes a man flie from ſin: *How ſhall I*, ſaith *Joſeph*, *do this ſin againſt my good God*? *Rom.*2. 4. *Gen.* 39. 8, 9. Now this is the root that godly ſorrow grows upon, and is not to be repented of; but fleſhly and carnal ſorrow cauſeth or worketh death; but godly ſorrow cauſeth hatred againſt ſin, and love to God; and is not this a great cauſe for to walk rejoycingly? Read that remarkable Scripture, 2 *Cor.*7. 8, 9, 10, 11. *Sol.*

One word more, and so conclude: It is not thy brine teares, nor thy legal fears, nor thy sad countenance, when thou makest confession of thy sin; nor it is not thy saying, that thou art sorry for thy sin, [but it is the blood of Jesus Christ that cleanseth us from all sin,] 1 *John* 1.7.

CHAP. VI.

The Spiritual Opening and Application of these Scriptures: *VIZ.*

John 5. 10,16. *John* 9.16. *Isa.* 58 1,2. *Jere.*7.4,5,6,14. *Luke* 17.20. *Neh.* 8.8. *Matth.*23. 2,3,4. *Matth.* 15. 12,13,14. *Phil.* 1.16. *Phil.*1. 15, 16,17. *Rev.*2.2. *Rom.*14.23. *Rom.* 14.15. 2 *Thes.*2.4,7,8,9,10. *Jere.* 32.40,41. *Ephes.*5. 27. *Rom.*13. 5. *Dan.*3. 18, 19, 20. 1 *Tim.*2. 1,2. *Rom.*19.23. 2 *Pet.*2.1. *Matth.*17. 15. *Matth.*7. 16. 1 *Cor.*1. 19,20, 28,29. *Matth.*23.28. *Ephes.*4.21, 22,23,24. *Ephes.*2.10. *Joh.* 15.4,5. 1 *Cor.*

1 *Cor.* 2.9,10,14,15,16. *Act.* 4. 2,3, 13,21, 23. 1 *John* 5.20. *Nehe.* 8.2, 3,5,8. *Acts* 4.13,20. *Luke* 24. 27. *Matth.* 13.3,34. *John* 3.3,4. *Luke* 8. 10. *Pſal.* 25. 14. *John* 3. 1, 3,4. *Rom.* 1. 16. *Pſal.* 110. 2, 3. *Pſalm* 116.7. *Heb.* 10. 2 *John* 9, *Heb.* 10.23. *Heb.* 2. 14. *Acts* 22. 22, 23. *John* 4.20,21,22,23,24. *Acts* 5.45. *Iſai.* 29.11,12. *Matth.* 13.11. *Eph.* 4.20,21. *Matth.* 13. 34, 35. *Jere.* 1.5. 1 *Cor.* 14. 23, 24. *Rom.* 14.19. *Jude* 1.20. *Revel.* 19.10. 1 *Cor.* 2. 10,15,16. *Numb.* 11.29. *Luke* 10. 5,6. *Luke* 6.22,23,26, 1 *Theſ.* 2.7, 8,9. *Acts* 20.33,34. 1 *Pet.* 4.10,11, *John* 4.10. *Revel.* 5.5. *Iſai.* 29. 18, 23,24. 1 *Cor.* 13. 1,2. *Iſai.* 29.11, 12. *Acts* 22.3,4,5. *Phil.* 3. 4,5,6. *John* 3.1,3,4. *Acts* 26.9,10,11,12. *Luke* 7.37,38,47. 1 *Cor.* 13.4,5,6, 7. *Cant.* 1. 2, 3. *Mark* 14. 3, 4. *Matth.* 15. 1,2. *John* 7. 47,48,49. *John* 12.42,43. 1 *Cor.* 13.6. 1 *Pet.* 3.4. 2 *Pet.* 1.7. *Matth.* 13. 27, 28, 29. *Mal.* 3. 1,2,3,4. *Matth.* 13. 30. *James* 3.8,9,10. *James* 3.17, 18. *John* 8.47. *John* 17.8. *Ioh.* 16.27. *Ioh* 15.4,5. *Ioh.* 14.9,10,11.

Phil. 4. 13. *Gal.* 2. 20. *Gal.* 4. 19. 1 *Cor.* 6. 17. 1 *Cor.* 12. 13. 1 *Joh.* 1. 3. *Rev.* 5. 8, 9, 10, 11. *Mat.* 7. 15. *Mat.* 7. 16. 2 *Pet.* 2. 3. *Eph.* 4. 14. 2 *Tim.* 3. 6. *Acts* 5. 42. *Micah* 3. 5. *Mat.* 7. 15. *Col.* 2. 8, 18, 22, 23. 1 *Cor.* 2. 14. *Rom.* 8. 7, 8. *Joh.* 16. 2, 3. *Jer.* 23. 21, 30, 31. *Joh.* 18. 2, 3. *Acts* 20. 29. *Jer.* 5. 31.

Sect. 1. NOw the Pastors and Elders that are not able to feed the flock in a spiritual way, are such sent of God? or only called of men, or by men, and no more? And if so, then what do such men imploy themselves in for the good of the flock? In spiritual things they cannot, but in external things they do what they can: They are strict in visible forms of Religion, which have a seeming shew of piety; as for instance, The Scribes and Pharisees came to Christ to complain of his Disciples, that they transgressed the Traditions of the Elders, *Mat.* 15. 1, 2. Now these Elders did assume unto themselves to be much for the glory and worship of God, and to have much zeal for the Sabbath day;

day; and yet they knew not Christ the Lord of that day, and the Rest of the day: but sought to persecute him and to slay him, *Ioh.*5.10,16. *&* 9.16. And is it not so now in our Kingdom and Cities at this day? Do we not seemingly seek and delight to know the ways of God, *as a Nation that did righteousness, and forsook not the ordinance of God, and take delight in outward approaching to God*? Isa. 58. 1,2. And do not we rest upon the outward observations of these things, as the Jews did, and cry, *The Temple of the Lord*, and the ordinances of the Lord, *are these*? And thus the Jews did, *Jer.*7. 4, 5, 6, 14. And thus the Pharisees did; but Christ told them, *That the Kingdom of God cometh not with observation, or with outward shews*, Luk. 17. 20. And do not the Pastors and Elders of our Kingdom, for the most part, insist and go on in observations and outward shews, which are as wels without water? As for instance, How many blind and ignorant Ministers have we in the several parts of this Kingdom; and may not one say in this City also, that please them-

themſelves in outward ſhews, and obſervations, and times, and it may be read the book of Homilies, and the book of Common prayer? But now the time is altered for that; yet they have a good mind for to do it ſtil, becauſe they cannot indeed do any thing elſe, as they ſhould do, in the work of of the Miniſtry: They cannot pray without a form; they can but only read the letter; they cannot give the ſenſe of the words they read, as *Ezra* the Prieſt did, *Neh.*8.8. And thus the moſt people are kept in ignorance by thoſe that are only [Miniſters of letters] and no more: and may not a boy of eight years old do as much as ſuch men?

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Now the ſecond ſort of Miniſters are ſuch that have ſtrength of natural parts, and no more, [as a ſtrong memory, and a large utterance, and the gift of humane learning, and the help of a great Library, and ſo ſit at that all the week; and ſo by this means a man may get one or two hours diſcourſe, for one day in a week:] Now ſuch men are [Miniſters only of words.] And have not we experience abundantly

abundantly, in theſe our ſad times, of their frothy and empty words? May not one ſay now of ſuch men, as Chriſt ſaid of the Phariſees, They only ſay? *Mat.*23.2,3,4. And may not one ſay, *Let them alone*, as Chriſt ſaid of the Phariſees, *they be blind leaders of the blind: and if the blind lead the blind, what danger are they both in?* And are not the moſt pariſhes in this Kingdom in ſuch danger and in ſuch a ditch? *Mat.* 15. 12, 13, 14. Witneſs *Cornwal*, and *Wales*, and *Oxfordſhire*. And may not one come neerer, even into *London*, and find the moſt people in moſt pariſhes ſo [ſotiſh] that they wil be led any way, and be pleaſed with any thing, as formerly with the reading of the Common prayer Book, which is a form of words that a boy may read: And ſo likewiſe they wil ſay, ſuch a man is a brave Teacher, or an excellent Preacher, a great Scholar, or a mighty learned man; not knowing that Chriſt may be preached by help of the Natural Arts that are among us, though grace may be wanting: And thus it comes to paſs, that Chriſt is preached out of contention amongſt us, and not ſincere-

ly,

ly, but in ſtrife, as you may ſee plainly, *Phil.* 1.16. And thus the moſt people are pleaſed with outward ſhews, but little acquainted with the true preaching of Jeſus Chriſt, which is the inward Subſtance.

Now the third ſort of Miniſters, they profeſs themſelves to be of the Kings party; and they have their followers; and they ſay they preach the truth, and they ſtand for the truth. I ask, Is Chriſt divided, whoſe Miniſters you ſay you are? You ſay thoſe that preach againſt that which you preach are rebellious; for you preach the Truth, and you ſtand for the King.

I have ſpoke of three ſorts of Miniſters; yet there is but one Truth: Now this one Truth not being rightly known, by theſe three ſorts of Miniſters, hence it comes to paſs, That they preach Chriſt, ſaith the Apoſtle, out of envy and ſtrife, one againſt another, *Phil.* 1.15, 16, 17. He that ſtands for the Truth as it is in Jeſus, and ſo preacheth it, he only ſtands for the good of the King and Kingdom: All of you ſay that you ſtand for the truth, and preach the truth; ſo there

there were ſome in the Church of *Epheſus*, that ſeemed to be great, and ſaid they were Apoſtles, but they were found lyers, *Revel.*2.2.

There is an old proverb, *Like Prieſts, like people*; and ſo on the other ſide, as a State changes or alters in matters of Religion, ſo the people will change and alter in matters of Religion: but a State or a Councel of thoſe men that are called Divines, are not to ſit at the ſtern, as the ſteer-man doth; for to compel by force, or to force men in matters of Religion, contrary to that which he knows himſelf; and ſo doubtingly a man doth that out of fear, which afterwards becomes ſin: *For whatſoever is not of faith is ſin*, *Rom.*14.23. Therefore we ought to wait till God doth perſwade the heart of a man; for a man ought to be perſwaded in his own minde, that he may do nothing againſt the truth, but for the truth, *Rom.*14.5. So in the next place, let us look to him, whoſe place it is to ſit at the ſtern, and that is Jeſus Chriſt. Now there is none that will preſume to ſit in that place with Jeſus Chriſt, but onely one, and that is Antichriſt; and *Sect.* 2.

he

he with his, do exalt themſelves above Chriſt, who is God, as you may plainly ſee, 2 *Theſ.* 2. 4, 7, 8, 9, 10. And this myſtery of iniquity is diſcovered in theſe latter times, by the Spirit of Chriſts mouth, and with the brightneſs of his coming. Now Chriſt in the heart of a man, is the onely and the alone ſteers-man; he guides the ſoul in matters of Religion; he teaches the ſoul the pure Religion, which is to have faith in God, and to fear, and to love God, and to have hope, and confidence in God; and he teaches the ſoul to know, that he hath preſented it to God, without ſin, or ſpot of ſin, or wrinkle, or any ſuch thing, and that it ſhall ſtand without blame for ever, before him in love; and Chriſt in the ſoul, doth help the ſoul in this preſent wicked world, for to fly from ſin, as from a ſerpent; and Chriſt by his Spirit doth lead forth the ſoul for to rejoyce in God, and to ſee God rejoycing over it, for to do it good, *Iere.* 32. 40, 41. *Eph.* 5. 27. And ſo likewiſe, Chriſt leads forth the ſoul actively to be ſubject to the Magiſtrate in all lawful demands, *Rom.* 13. 1, 5. And ſo likewiſe, Chriſt doth

NOTE.

doth help the ſoul paſſively to be ſubject to the Magiſtrate in all unlawful demands; that is, to ſuffer, if you cannot do that which they command you: as for inſtance, *Be it known unto thee, O King*, ſay thoſe three Worthies, *we wil not ſerve thy gods, though thou caſt us into the burning fiery furnace*, Dan. 3. 18, 19, 20. And thoſe that Chriſt doth thus inable, can pray, and do pray for the Magiſtrate; therefore let them live peaceably by you, in your Cities and Pariſhes, and do not diſdain them and force them to ſay, as *Paul* ſaid in another caſe, and now we ſhal have no more place in theſe parts, hardly to live in, 1 *Tim.* 2. 1, 2. *Rom.* 15. 23.

There have been falſe Prophets, and falſe Teachers amongſt the Churches, in all ages of the world down to this very day, 2 *Pet.* 2. 1. Therefore ſaith our Savior, *Beware of falſe Prophets*, and falſe Teachers, *Mat.* 7. 15. *Sect.* 3.

Queſt. But how ſhal one know the true Teachers from the falſe? *Object.*

Anſ. By their fruits, ſaith Chriſt, *ye ſhal know them*, Mat. 7. 16. *Sol.*

Q. What is meant by Fruits, Humane *Object.*

mane Learning, or an outside shew of holiness, for this the chief Priests and Pharisees had?

Sol. *Ans.* Humane Learning and an outside shew of holiness are necessary; but they are fruits that wil wither, as the chief Priests and Pharisees did, 1 *Cor.*1.19,20,28,29. *Mat.* 23.28.

Object. Q. But how shal one know the fruits of the true Teachers of Christ, and a true Beleever in Christ?

Sol. *A.* He that hath heard Christ, and hath been taught by Christ, is one in Truth, and one with Truth, and is puting off the old man, and is puting on the new man; and they are renewed in the spirit of their minds, and are ordained of God in Christ to walk in good works before God and towards men, *Eph.*4.21, 22, 23, 24. & 2.10. *Ioh.* 15.4,5.

Quest. Q. But you wil say, who must judg of these things?

Answ. *A.* Not the Learned of the world, nor the Elders that are in years; but he that is an Elder in Christ: for these things are foolishness to the natural learned men; and the Elders only in years cannot perceive them; how then can

can they judg? But the ſpiritual man is able to judg of all things, becauſe he knows the mind of Jeſus Chriſt, who only knows the mind of God, and reveals it to them by his Spirit, who ſearcheth the deep things of God, 1 *Cor.* 1. 18, 19. 1 *Cor.* 2. 9, 10, 14, 15, 16.

Q. Now you wil ask, what can theſe men do more then other men, that you have ſpoke ſo much of? *Queſt.*

A. They can do more then the learned men of the world can do, for they can read the Scriptures, and ſpeak the mind of Chriſt to the people diſtinctly, and give a right ſenſe of the Word, becauſe they have been with Jeſus, and Jeſus hath been [in them] and hath given them an underſtanding for to know him to be the only Truth: The chief Prieſts and Phariſees, being grieved at *Peter* and *John*, took notice of them that they had been with Jeſus, and the chief Prieſts and the Elders put them into priſon, and threatned them, as we do the poor Independents, read *Acts* 4.2,3,13,21.23. and ſo 1 *John* 5.20. *Anſw.* NOTE.

Q. But you wil ſay, Can you give *Queſt.*

an inſtance of ſuch abilities in learned men, and unlearned men, and are there any ſuch now in our days?

Anſ. *A.* Yes, *Ezra* the Prieſt did read in the Book in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading, *Neh.* 8.2,3,5, 8. And ſo likewiſe *Peter and Iohn*, the Diſciples of Chriſt, they were unlearned men, and yet they could not but ſpeak the things which they had heard and ſeen, *Acts* 4. 13,20. And ſo likewiſe it was the practiſe of Chriſt himſelf, begining at *Moſes*, and all the Prophets, he expounded unto them in all the Scripitures [things concerning himſelf] *Luke* 24.27. The letter of the Scriptures is as a parable to the learned of the world, and to the unlearned, *Mat.* 13. 3, 34. *Ioh.* 3. 3,4. But to the ſcholars of Chriſt, it is given to them, in all times, for to know the myſteries of the Scriptures, *Luk.* 8.10. *The ſecret of the Lord is with them that love and fear him*; *and*, becauſe he loves them, *he wil ſhew them*, Chriſt, *his Covenant*, Pſa.25.14.

1. *Obiect.* *Obiect.* Now you wil ſay, you ſpeak much of learned men; What mean you

you, or whom do you mean?

Anſ. I mean ſuch learned men as can but only read the book of Common prayer, or a Homily, or can but only read the Scripture, and no more; and have not as yet learned of Chriſt to ſpel out the mind of God in the Scriptures; and I mean ſuch as can but only preach by natural art, and not out of experience, as from Chriſt; and I mean ſuch as can do no more but what they have a form for; and yet they cal themſelves Miniſters of the Goſpel; And how many ſuch learned have we had in this Kingdom, and have at this day? and moſt people dote after ſuch men. *Sol.*

Object. Now you wil object and ſay, you ſpeak much of the unlearned, and of an outſide ſhew in matters of Religion; what mean you, or whom do you ſo ſpeak of? 2. *Object.*

Anſ. It is a very ſad thing to be unlearned and untaught of Chriſt, and to reſt and to take delight in an outſide ſhew in matters of Religion, as it doth appear moſt men do; and it is to be feared that many, amongſt thoſe that cry for Reformation in Religion, in *Sol.*

the City of *London*, are ignorant of
NOTE. the pure Religion, and are like unto *Nicodemus*, that ignorant learned man, that came to Christ by night, and asked Christ, *How a man can be born when he is old? Can he enter the second time into his mothers womb, and be born?* John 3. 1, 2, 4. Now there are abundance of such professors in our days, both learned and unlearned, that can complement with Religion, and with Jesus Christ, as a good man: But there are but few that know Christ spiritually as the power of God, or the day of Gods power; or as the day of
NOTE. Gods rest; or as the day of a beleeving souls rest, *Rom.* 1. 16. *Psa.* 110. 2, 3. *Psa.* 116. 7. *Heb.* 4. 10.

Sect. 4. Q. But what mean you by that
Object. word *Pure Religion?*
Sol. *A.* I mean a possession of Christ, and a profession of Christ, in faith and verity, which wil expel sin, and vanquish the devil, 2 *John* 9. *Heb.* 10. 23. *Heb.* 2. 14.

Presbyterian Q. I confess, though I have made two objections, yet I cannot but grant, that the most of our learned and unlearned do differ about Discipline and make

make a great deal of ado, about an outward ſhew in matters of Religion, which are but circumſtances, and through ignorance they neglect the ſubſtance.

A. Sir my anſwer to you is this: You are very much miſtaken, though you confeſs and grant, that the moſt of the learned of the Church, and the unlearned do differ: I wil tel you plainly, and conſider wel of it: The moſt of the learned in Chriſtendom do agree, as one man, in three things, and that is, Pleaſure, Eaſe and Profit: as for inſtance; Do not the Clergy of *Rome* take pleaſure in uſurping authority over Kings and over whole States: and thoſe that differ with them about their eaſe and their profit are like to go to the Inquiſition houſe? And ſo you may inſtance in the Lord Biſhops of *England*; Thoſe that did differ with them about their Lordly authority, or about their fifteen hundred or two thouſand a year, were had up into the High Commiſſion Court: And ſo now, thoſe that differ with them about eaſe, or about the profit of three, four, or five hundred a year, ſhal be had up *Anſw.*

for a Sectary or an Antinomian: Miſtake me not, I grudg not againſt the wel-being of a deſerving Miniſter that preacheth Chriſt purely and without mixture; for ſuch ought to be had in ſingular reſpect becauſe of Chriſt; and ſuch ought to be provided for, that they and their wives and children may live comfortably. Now the Diſcipline that you ſay the moſt of the learned differ about, is circumſtances: but, I ſay it is wel if they do not make them ſubſtances. Sir, I think you are miſtaken, for not one of five hundred of the learned do differ about Diſcipline; for they are all of them as one man; and yet they are queſtionable; and he that differs from them gets himſelf a blot. Sir, are not we taught for to have the truth of God, in reſpect of places and perſons, and cry one place up and another place down; and cry up ſuch a man with reſpect to his habit, for he muſt have a black gown, or a black ſuit and cloak, and look like a Miniſter, or elſe moſt people wil take up a prejudice againſt the truth of God; and ſo likewiſe a man muſt not worſhip God as the Spirit of God doth

doth dictate unto him, or teach him; but a man muſt worſhip God after the rules of men, and according to a form which they wil draw out for him: I ſpeak not concerning the State, but I ſpeak concerning the Clergy; I hope you wil not be offended with me, becauſe M *Edwards* ſiteth at the receit of Cuſtom, & raketh up all the filthy rags from all the parts of the Kingdom for to make paper of them; but it proves but bloting paper; and ſo is but little worth: but yet he makes a ſhift for to make a book of it ful of accuſations and filthy reproaches, and lays them upon the heads of his brethren, and brings them upon the ſtage of the world, and uncovers their nakedneſs, nay it may be their weakneſs, and ſaith, *Lo theſe be the Sectaries that trouble us:* and then he cals them *Independents* and *Antinomians* or *Anabaptiſts*: and then the people anſwer him, and ſay, as they ſaid of *Paul*, *Away with ſuch fellows from the earth, for it is not fit that ſuch fellows ſhould live*, read that place, *Act.* 22. 22, 23. Is this the fruit of a Goſpel Miniſter, Mr *Edwards*? for you ſay you are one.

NOTE.

But if this be the fruit you bear, I shal pray to God for to deliver me from such a Ministry.

Sir, I pray you one word more which I had almost forgot; many of those that seem to be zealous for the Presbyterian Government, do not care for coming to the Elders; I conceive it is because they are so ignorant, for the most part of them, in the principles of Religion, that they cannot tel what to say; and I do wonder at many that are forward for that Government they know not, neither can they soon understand it.

Quest. Q. Is there some respect now to be given to some places of worship more then to other some?

Answ. *A.* I know none, neither Church nor Chappel, nor Cathedral, as you cal them; *Beleeve me*, saith Christ to the woman, *neither in this place, nor in that place*, Joh. 4. 20, 21, 22, 23, 24. As wel in a House as in a Church: and this was the practise of the Apostles to preach the Gospel of Jesus Christ, *Acts* 5. 42.

Presbyterian. *Object.* I hope for all this you wil be cautious in what place you hear, and

and whom you hear?

A. If Jeſus Chriſt were perſonally upon the earth again, I ſhould take great delight to hear him preach, though it were in a gray coat, or in a buff coat, or upon a ſhip ſide; or I ſhould take delight to hear his Diſciples ſpeak, though it were in a Church with a chimney in it, or out of a priſon window. *Anſw.*

Q. But what think you; Is it not fit and decent for Miniſters to go all in black, as the cuſtom is, and hath been? *Queſt.*

A. For decency I agree with you: but for this colour, or for that, it is all one to me; as the man pleaſes that is to wear it: I look at the Truth, I mind not his clothes as the moſt do: for if a man that preaches be not in black, the moſt people wil ſay, he looks like ſome Sho-maker or Taylor: and ſo they have the Truth of God in eſteem, as men wear clothes. *Anſw.*

Q. Is it not fit and neceſſary, that men that are Miniſters ſhould be learned men, both in Latin, Greek and Hebrew, and be ordained of men? *Queſt.*

A. Learning is commendable in all men: *Anſw.*

men; and the Clergy of *Rome* have abundance of it; and yet neither they nor we can open the mysteries of Christ in the Scriptures with that key of humane learning; Read *Isa.* 29.11, 12. [But the learned man in Christ, and the Scholars that are taught of Christ, to them it is given to know the mysteries of the Kingdom of God,] *Mat.* 13.11. *Eph.* 4. 20, 21. [But those that are not taught of Christ only know the Scriptures as a Parable,] *Mat.*13.34,35. And that is the reason why there is such a hub-bub and such combustions in the world about Religion: and so likewise there is much ado about the ordination of men, and the laying on of hands, and sending out men from men. But alas how few have we, that are sent forth from God, amongst men, and ordained of God as *Jeremiah* was; *I have ordained thee a Prophet unto the Nations*, saith the Lord to *Jeremiah*, Chap. 1.5.

Quest. Q. May all that have abilities exercise them in the Church; and if they do, to what end must they exercise?

Ans. *A.* I shall prove this liberty unto you

you out of 1 *Cor.*14.23, 24. But if all be able to prophecy, ſaith the Apoſtle, then they may, but it muſt be decently and in order. Now, whether you call this preaching or exerciſing, or ſpeaking to the people out of the word of God, it is all one. Now every man ought to adminiſter his gift as a good ſteward, [for this end] *to make out the things of peace, wherewith one may edifie one another, Rom.*14.19. And [for this end,] that the Church may know her ſelf built upon the rock Chriſt, which is her *moſt holy faith, praying in the holy Ghoſt, Jude* 20.

Q. Have all in the Church abilities to exerciſe, or may all thoſe that have abilities in the Church, exerciſe them in the Church, and ſpeak to the people: and how prove you this? *Queſt.*

A. All that are of the Church, *have the teſtimony of Jeſus, and the teſtimony of Ieſus is the ſpirit of prophecy, Revel.*19.10. And this ſpirit doth reveal the minde of God, and the minde of Chriſt to them, 1 *Cor.*2.10,15,16. And they may all prophecy one by one, that all may learn, and all may be comforted; read theſe three places of Scripture *Anſ.* NOTE.

pture, and conſider well of them, *Rev.* 19.10. 1 *Cor.*2. 10,15, 16. & 14.29. 30,31,32.

Object. *Object.* Now you will object and ſay, you will have all Prophets and Preachers, and ſo we ſhall have no order at all.

Sol. *Anſ.* My requeſt is like unto *Moſes* requeſt; and *Moſes* ſaid, *Would to God that all the Lords people were prophets, and that the Lord would put his Spirit upon them*; and this ſweet Spirit will teach them the order of God, *Num.* 11.29.

Queſt. Q. But you will ſay, If this ſhould be, which you have ſpoken of, our Miniſters of the Goſpel would be neglected and diſreſpected, and would have no profit for their labor; and this would breed contentions and ſtrife in our Pariſh ways, as we have at this day.

Anſw. *A.* The gifts of God are given for to declare peace to the world, *Luke* 10. 5,6. And why then may they not have a houſe to ſpeak in? Now the true Miniſters of the Goſpel of Chriſt, they are not to expect any favor from the world of men, but they are for to expect reproach, and their name to be caſt

caſt out with an evil report upon it, as *Antinomians*, *Anabaptiſts*, or *Familiſt*, or *Sectary*. And this is matter of joy for Chriſt ſake. Read *Luke* 6. 22, 23, 26. And ſo likewiſe, a Miniſter of Chriſt is tender and gentle, even as a nurſe; and he doth not minde his back and his belly, but his aym is to bring Chriſt and the ſoul together; for that is dear unto him, 1 *Theſ.* 2. 7, 8, 9. And he doth not eagerly purſue, or covet after any mans ſilver or gold, *Acts* 20. 33, 34. Now I think there is none, but ignorant and fooliſh men, that will be contentious, and ſpeak evil of ſuch men.

Now I ſhall prove, what I have ſaid concerning prophecy: *As every man hath received the gift, ſo let them miniſter the ſame one to another, as good ſtewards of the ability which God giveth to edifie one another with all, and for the glory of his holy name*, 1 *Pet.* 4. 10, 11. I ſpeak of the gift, I ſpeak not of the office; for all may prophecy, yet all are not in office. Secondly, the place where theſe gifts are to be made out, it is in the Church, or where the Church doth meet. But if any more ſpeak in our Pariſh Churches beſides *Sect.* 5.

besides one man which we call our Minister, it is likely such a man may have dirt flung in his face.

Quest. Q. But you will say, though such men as you have spoke of, may have very good gifts, yet for all that, they may, and do want the Tongues, and the Arts, and Sciences of the Schools; and so they may not know the original of the Letter.

Ans. *Answ.* The want of Tongues and School Arts, do not hinder the gifts that Christ hath to bestow on men in the Church, for the good of those that are of the Church: And this good gift which you speak of, is Jesus Christ, *John* 4.10. And he will open the Book of letters, and give the original of it in the Spirit, which is best of all. Read that place, *Revel.* 5. 5. And those that have not the Tongues, and yet no learning at all in the Book of Letters, and are weak in understanding, Jesus Christ will teach them for to know doctrine, and they shall be able for to speak of it unto others. Read *Isai.* 29. 18, 23, 24. Now on the other side, Those that have all Tongues, and all the learning of men, they may want the testimony of Jesus, and

and become *as ſounding braſs*, which gives an unpleaſant ſound, becauſe it cannot ſound forth Chriſt, which is love, 1 *Cor.* 13. 1, 2. And ſo likewiſe, the learned may both preach and ſpeak from the Scriptures, and be zealous as *Saul* was, and yet the Scriptures may be as a ſealed book to them; and ſo ſome learned, and ſome unlearned, are both of them in the dark, read *Iſai.* 29. 11, 12.

Take two or three Inſtances for what hath been ſaid; and the firſt is of *Paul*, when he was *Saul*, *Acts* 22. 3, 4, 5. *Phil.* 3, 4, 5, 6. The ſecond inſtance is of *Nicodemus*, a great ruler of the Jews, *John* 3. 1, 3, 4. Now ſuch men to whom the everlaſting Goſpel is as a book ſealed; they are ſubject for to perſecute others, either with the tongue, or with the hand, as *Paul* doth confeſs of himſelf; *And being exceedingly mad againſt them*, ſaith *Paul*, *I perſecuted them, even unto ſtrange cities.* Read this place, *Acts* 26. 9, 10, 11, 12.

Friend what think you, may not one inſtance in the third place, in Maſter *Edwards*, the Miniſter of Chriſt, as he cals *Queſt.*

cals himself, and some other men now
Acts 9.1. in our days, who breathe out threatnings and enmity against those that are not of the same opinion that they are. I ask, is not the Scripture to such men, as *Maries* box of ointment, full of sweetness; but the Scripture, which is the box, it is sealed up to such men, and they have not the key of love for to open it, as *Mary* did, *Luke* 7.37,38, 47. Is there not some ground for to judg thus, when one sees what vaunting there is against one another, and how little forbearing one another, and how little kindness there is amongst some men? this is for want of love, Read 1 *Cor.*13.4,5,6,7. And if there come one, that hath the key of love, for to open this box of ointment, I mean, the Scriptures, which are ful of Christ, who alone is the sweetness in the box, which makes the Virgins for to love him, read *Cant.*1.2,3. Now when such men do appear, that can with spiritual skil speak of the sweetness of Jesus Christ, they may in some sort expect many men to be like unto *Judas*; for to have indignation against them, for opening this box of precious ointment,

and

and pouring it out amongſt poor ſouls, read *Mark.* 14. 3,4.

Friend, I have heard Mr *Edwards* many times, and I ſhal hear him ſometimes ſtil; but I confeſs unto you, that I hear but very poor and cold matter from him; and I tel you, I think that the moſt of his matter is taken out of other mens works: for a man may run into a great Library, and with the help of a pen and a good memory he may get an hours diſcourſe; and ſo he may ſpeak other mens words, and deliver other mens judgments: and thus I have heard him, for the moſt part of an hour; deliver this *fathers* opinion, and the other *fathers* judgment; and in the end he hath uttered bitter and unſavory words: and is this preaching of Jeſus Chriſt?

Friend, I wil tel you there are four or five men which he hath unchriſtianlike reproached, from which men you may hear more ſound, and ſavory, and plain words, for the edifying of you in the knowledg of Jeſus Chriſt, in one hour, then you ſhal have from him in many hours, nay it may be in many years: I wil name you the men: The

first is Captain *Hobson*; the second is Mr *Kissin*; the third is Mr *Patience*, and the fourth is Mr *Spencer*, the new start-up preacher, as he cals him, sometimes coachman to the Lord *Brooks*: And thus you may find him in his *Gangræna* jeering, I am loth to say, like *Ishmael*: I think if *Paul* were alive again, Mr *Edwards* would jeer him with being a Tent-maker. The fifth man is Mr *Wallyn*, an ancient acquaintance of his: I would Mr *Edwards* would be his scholar and learn good of him, and let him alone, and not put him into his book of bloting paper: but Mr *Edwards* wil let no man alone that is not of his judgment: and this is Mr *Edwards*, and yet a preacher.

NOTE. Wel, friend, to conclude my answer to you, I wil deal ingenuously with you: It is a very rare thing to find a Minister that preacheth Jesus Christ purely and unmixedly.

Object. Q. I think you are an *Independent*, for you do not speak like a *Presbyterian!*

Ans. A. I am no *Independent*, nor *Antinomian*, nor *Anabaptist*, nor *Presbyterian*; but if there be any thing of

Jesus

Jeſus Chriſt in any of theſe four that are named, I ſhal own that and give that the right hand of fellowſhip: And furthermore, I am a conſtant hearer in your publick places, in your Churches, as you cal them; and I do dayly obſerve which way you ſteer your courſe: and my deſire is that you may ſteer towards the Land of *Canaan*, and not towards *Rome*, to add burthens of grief to any man, as Mr *Edwards* would have the Magiſtrate to do.

Queſt. Q. What think you of our Religion in the bulk of it, as it is practiſed by all ſorts of people in this Kingdom?

Anſ. *A.* I think the greateſt part of the people, both in Pariſhes, and in the whole Kingdom, they take up their Religion by Tradition from the [Elders] and practiſe it, as the moſt do, in a cuſtomary way; Inſtance in the Jews in three things: And I think they were as wiſe as we are.

1. The firſt thing is this; The Phariſees urged the people for to obſerve the Traditions of the Elders; and therefore they came to Chriſt for to know why his Diſciples did not obſerve the Traditions of the Elders, *Mat.* 15. 1, 2.

2. The ſecond thing is this: The Phariſees did ſharply reprove and curb thoſe that did not obſerve the Traditions of the Elders, read *John* 7. 47, 48, 49.

3. The third thing is this: The Phariſees held the people in great ſlavery, ſo that they durſt not but obſerve the Traditions of the Elders, though they did know to the contrary; nay, they durſt not confeſs Chriſt, for fear, *leſt they ſhould be put out of the Synagogue*, read *Joh.* 12. 42, 43. But I hope it wil not be ſo in our days.

Friend, I ſhal conclude, with my laſt Anſwer unto you, in a few words: we all ſeem to be zealous for God; and the moſt men ſtrive mightily for a form of Religion: But may not one ask, where is the power of Religion, and where is the power of Love to rejoyce in Chriſt, for he is the Truth? 1 *Cor.* 13. 6. And where is the power *of a meek and a quiet ſpirit, which is in the ſight of God of great price?* 1 Pet. 3. 4. And where is the power of Religion ſhewn forth in brotherly kindneſs, and unfained love? read 2 *Pet.* 1. 7. And when theſe

NOTE. ☞

theſe things are in us, and abound, then we ſhal learn war with the ſword no more; and then we ſhal ceaſe to war with the tongue any more.

Q. I ſhal ask but this one queſtion and ſo conclude; What think you of the ſeveral opinions of Religion that are amongſt us? And what think you of theſe Sectaries? Is it not fit that all of them ſhould be ſuppreſſed and routed out of their holes? *Queſt.*

I ſhal return you an anſwer by way of caution: Beware that the enemy hath not ſowed tares in your heart, and ſo your ſight is become dim, ſo that you cannot judg between wheat and tares; and ſo you become as thoſe ſervants which ſaid, *Sir, Wilt thou that We go and pluck up, and ſeparate theſe tares*, or theſe ſectaries, *from the Wheat?* Now you that wil be called *Preſbyterians*, be cautious what you do; for if one ſhould return this word *Tares* upon you, would you your ſelves be willing to be routed up? Let me adviſe you to conſider of that caution which Chriſt gave in his Parable; And [*he ſaid nay*] *leſt While ye gather, or pluck up the tares, ye root up alſo* *Anſw.*

NOTE. *the wheat with them*, Mat. 13. 27, 28, 29. There are no men, nor councels of men, that are able to determine this great buſineſs, but the meſſenger of the Covenant, which is Jeſus Chriſt, and thoſe that he comes into, and makes his Temple: Now when Chriſt comes, he wil ſit as a refiner and purifie both perſons and ordinances; I mean all ſorts of people, read *Mala.* 3. 1, 2, 3, 4. Now the Miniſters that come from Jeſus Chriſt are ful of meekneſs and love, and patience, and they wait upon Chriſt for to do his wil, and not their own; and they wait for the Word from Chriſts mouth, that is, his holy Spirit; *And I wil ſay to the reapers*, ſaith Chriſt, *Mat.* 13. 30. But ſome men wil not ſtay til Chriſt ſaith.

I humbly crave leave to ask two queſtions, and the firſt is this:

Queſt. 1. What meaneth this throwing out of Common Councel men and others? Nay, they are not ſpared, though they be Parliament-men; if they have but the name of *Independency* upon them, then they muſt be Sectaries too, though they be godly, religious men, and have proved themſelves faithful to the

the State, and have ventured their perſons and their purſes; and yet they, for all this, ſhal have no place of truſt, no not ſo much as to be the Beadle of a Ward, if moſt may have their wil. I ask, what do you judg theſe men to be tares that you ſtrive to pluck them up? Stay til Chriſt ſpeaks, for he wil ſay to the reapers: But I am perſwaded that Chriſt wil never make you his reapers; for he loves them that you cannot endure to be neer you.

My ſecond queſtion is this, with a deſire to know (now you have caſt out your friends) whether you have taken in ſuch as are truly wiſe for the good of the Church, and ſuch as wil be truly faithful to the State, or elſe what have you done? I confeſs the caſting out of theſe men, which I have ſpoken of, it was legal, according to our civil cuſtom, which is only by vote. But mark now; here you may take notice of the temper of Pariſhes and Wards, that wil vote out men that are able to ſpeak both for Church and State: There are many men that are able to ſpeak excellently for the State, but they want both wil and skil for to

Queſt. 2.

NOTE.

ſpeak a word for the Church: Now ſuch men are content with any thing for the Church; and if they may have a ſpecious form of Religion, which is as a ſhadow, they make no great matter for the ſubſtance: Is not this the temper of moſt Pariſhes and moſt Wards? How then wil ſuch men vote for the Church, and for Church-officers, as Paſtors, Elders and Deacons? It is to be feared they vote ſome men to be Elders, as Dr *Baſtwick*, one of their own judgment, ſaid, ſome of the Houſe of Commons had no more wit then would reach from their noſe to their beard, and ſaid they were Ninnyes and Grols: but I ſhal forbear ſuch uncivil language to an Elder, much more to the Parliament: But if an Elder have not wiſdom from above, ſuch a man is not fit to be an Elder; yet why ſhould he be upbraided? for what hath any man but what he hath received: yet I beleeve there are many unfit Elders abroad. Now this Dr *Baſtwick*, that hath been ſpoke of, is he that gave an abſolute Rout to the Independents, as he himſelf ſaith; but I rather think he hath faced about, and

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is

is now to be found in the front of a new Army, fighting with his tongue, in reproaching of thoſe that were in the rear with him in the Biſhops time, and did help to ſupport and uphold him, in time of need, with a heart of love and with the hand of charity. But now Dr *Baſtwick* is to be found in another poſture, jeering of his friends, and telling the world *that they have griſled faces, and that their countenances look like the belly of a toad:* O horrid forgetfulneſs! I think Mr *Edwards* and Dr *Baſtwick* may go together for the two Metropolitan Champions over all *England.*

And in the firſt place, Dr *Baſtwick* jeers one of his friends by name with having a *basket-hilted beard, and a ſet of teeth in his head that ſtood a great diſtance one from another, ſo that he was fain to pick them every morning with a bed-ſtaff:* Take notice of ſuch men as jeer the work of their Creator.

In the ſecond place, Mr *Edwards*, he ſits jeering, in his *Gangrana*, of one Mr *Spencer*, a new up-ſtart preacher, who was formerly a Coachman, as he cals

cals him: It is no matter if he were a Coachman, if God be pleaſed for to make him a fiſher of men: Surely, Mr *Edwards* thinks no man muſt or can ſpeak of the Truths of God, but old Preachers: I am perſwaded that this *Spencer*, which he cals the new ſtart-up preacher, is able to ſpeak feelingly and experimentally of the Truths of God. A Lawyer may plead an hour at the Bar, and uſe a little divinity; and ſo may Mr *Edwards* preach an hour or two, and, as I conceive, uſe but a little divinity but what he hath by nature and by art: I ſpeak not this for to upbraid Mr *Edwards*, but to declare what man may do by art: And if any man appear for to ſpeak againſt the carnal preaching of Jeſus Chriſt, he is preſently accuſed of ſpeaking of ſome new light. I honor Dr *Baſtwick* for his ſufferings, if he ſuffered ſingly for Chriſts ſake: But Mr *Edwards* is a diſhonor to the Presbyterians, for jeering: and ſo wil Dr *Baſtwick*, for jeering of his friends, if they do not both mend. But I ſhal give them both a gentle reproof, as the Apoſtle *Iames* did to the ſcattered Tribes, *My brethren*, ſaith

ſaith he, *theſe things ought not ſo to be*, read *James* 3. 8, 9, 10. But it may be, they will jeer me for my love; but if they do, I ſhall take it patiently, and not anſwer them again.

Loving and Chriſtian Presbyterian friend, I ſhall take my leave of you, onely I ſhall ask you one queſtion, which is of great concernment; Do you and thoſe of your opinion, know the pure Religion; the pure Religion which *is from above, is firſt pure, then peaceable, gentle, and eaſie to be intreated, full of mercy, and good fruits, without partiality, and without hypocriſie: and the fruit of righteouſneſs is ſown in the prince of peace*, and thoſe that have this fruit, are ſons of peace, read *James* 3. 17, 18.

Now I ſhall give you the reaſon and ground of the abilities of thoſe that I have ſpoken ſo much of: Chriſt proceedeth and cometh forth from God, *John* 8. 42. & 16. 27. & 17. 8. And a true Chriſtian he doth proceed and come forth from Jeſus Chriſt, as the branches do from the vine, *John* 15. 4, 5. And as Jeſus Chriſt told *Philip* the words that he ſpake, and the works that *Sect.* 6.

that he did, it was not he that ſpake the words, and did the works, but it was his Father, that dwelleth in him, that did ſpeak the words, and do the works, *John* 14.9,10,11. And ſo a true believing Chriſtian, he ſaith, it is not he that doth, but it is the ſtrength of Chriſt that doth inable him for to do all that he doth, *Phil.* 4. 13. And the life that he lives, it is not he, but Chriſt that lives in him, *Gal.*2.20. And thus Chriſt is formed in a Chriſtian, and a Chriſtian is formed in Chriſt, *Gal.* 4. 19. And *he that is joyned unto the Lord, is one ſpirit with the Lord*, 1 *Cor.*6.17. *And being baptized into one body, all are made to drink into one ſpirit*, 1 *Cor.* 12. 13. And thus a true believing man hath fellowſhip with God, and with Jeſus Chriſt, 1 *Iohn* 1. 3. And thus a true believer, being one with Jeſus Chriſt, gives all praiſe and honor unto Jeſus Chriſt, *Revel.*5.8,9,10,11.

NOTE.

Sect. 7. One word more concerning falſe Prophets, and how one ſhall know them; *Beware*, ſaith our Saviour, *of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves, Matth.*7,15.

Q. How

Q. But how ſhall one know the falſe Prophets, from the true Miniſters of Jeſus Chriſt? *Queſt.*

A. By their fruits ye ſhall know them, ſaith Chriſt; *Do men gather grapes of thorns, or figs of thiſtles? Matth.*7.16. I ſhall name three things, by which you may in part know them: And the firſt is this, They with fained words make merchandiſe of men, 2 *Pet.*2.3. And with cunning craftineſs, and a ſleight, they lie in wait to deceive, *Epheſ.* 4.14. And thus they creep into houſes, nay, into mens purſes, nay, into the houſe of mens judgments and affections; and theſe are they that creep into houſes, and lead captive ſilly men, that are as weak as ſilly women: theſe ſilly women that are here ſpoken of, are unſufficient in nature for to diſcern the things of God, 2 *Tim.*3.6. Miſtake me not, I do not mean thoſe that preach now in houſes; for this was the Apoſtles practiſe, Read *Acts* 5.42. But there are others that creep into houſes, witneſs the whole Clergy of *Rome*, a miniſtery, but not of Chriſt; and theſe are they that lead captive whole Kingdoms and Cities, and the people muſt *Anſ.* 1. NOTE.

not

not ſay, what do you ; *and if they put not into their mouths, they will prepare war againſt them, and though theſe crafty ones cry peace, yet they will bite with their teeth, Micah* 3. 5. And ſo they become *like unto wolves in ſheeps clothing, Matth.* 7. 15. But I hope it will not be ſo amongſt us.

2. The ſecond thing, whereby you may know the falſe-prophets from the true Miniſters of Jeſus Chriſt, if you have ears to hear, is this, You may know them by their preaching ; for they preach but according to the notions of the brain, onely by nature and by art, and ſo ſpoil men with vain philoſophy and deceit, which is not after Chriſt the head ; and ſo they beguile men with a voluntary humility of worſhiping they know not what, *Coloſſ.*2. 8, 18,22,23. And ſo they, and thoſe that they teach, are both natural and carnal: Now the natural man perceiveth not the things of God, but after a fooliſh manner, 1 *Corinth.*2. 14. And a carnal preacher and hearer, are both of them at enmity with God and Chriſt, and with the members of Chriſt, *Rom.* 8. 7,8. *John* 16.2,3. But I hope we ſhall have

have none ſuch amongſt us.

The third thing that diſcovers the falſe prophets from the true Miniſters of Jeſus Chriſt, is this, If you have an eye to ſee what light they ſee by, it is no new Light, for they jeer at that; but the light that they ſee by, is as old as old *Adam*, onely natural as the heathen Philoſophers were, and they were great Scholars. Now theſe pretending prophets and preachers, *That run when the Lord doth not ſend them, and yet they ſay, he ſaith, Though they ſteal the word they ſpeak from their neighbor*, read *Iere.*23.21, 30, 31. Now the light that theſe falſe prophets and preachers walk by, it is the light of nature, and the light of the nation, and the light of morality; and they have a word to ſpeak for Chriſt, and they have a word to ſpeak againſt Jeſus Chriſt when time ſhall ſerve; and they are moſt converſant in outward external obſervations for Chriſt, and none more forward, then they, for to perſecute, or betray Chriſt and his members, when time doth ſerve. Inſtance in *Iudas*, *Iohn* 18.2. *Then they came with their lanthorns, and their torch-lights, for to ſeek for*

3.

for Ieſus, and Iudas was in the midſt of them, Iohn 18.3. Now it is the nature of falſe prophets and preachers, for to be grievous wolviſh to the flock, *Acts* 20.29. And though the prophets and prieſts be bad for the moſt part, and ſpeak falſhood in the room of truth; yet there is a ſort of people to be found in all ages anſwerable to theſe falſe prophets, that will receive error inſtead of truth; nay, *they love to have it ſo*, read *Ierem.* 5.31. Who would think that there were ſuch prophets and people in the world! it is to be feared, that there are ſuch prophets and people, even now amongſt us.

CHAP. VII.

The Spiritual Opening and Application of theſe Scriptures: *VIZ.*

1 *Peter* 5. 1, 2, 3. *Micah* 2. 5, 6, 11. *Deut.*32.8,9. *Matth.*15.1,2. *Mat.* 27.1. *Iohn* 11.47,53. 2 *Tim.*3.5. 1 *Cor.*2.14. 2 *Tim.*4. 5, 22. *Gal.*6. 12,13.

12,13. *Gal.*4,17,21. *Acts* 6. 3,5,6. 1 *Tim.* 5. 17. 1 *Cor.* 12. 6, 10, 11. *Matth.*26. 59. *Acts* 5. 21, 28, 40 *Act.*24.1,2,3,4,5. 1 *Cor.*2.14. *Isa.* 56.10,11,12. *Jere.*5.30,32. *Micah* 3. 5,11. *Ezek.*34.2,3,4. *Phil.*3 2, 18,19. *Matth.*6. 9,10. *James* 3.9. 2 *Cor.*12. 14. *Matth.*25. 8. *Psalm* 82. 5. 1 *John* 4. 20,21. *Psal.*4. 2,6. *Gal.*5.26. *Psal.*68.26. *Psal.* 87. 1. *Revel.*21. 2, 3,4. *Psal.*87.7. *John* 17.8. *John* 1.18. 1 *Cor.*2.16. *Joh.* 17.18,26. 1 *John* 1.3. *John* 16.13, 14. *Heb.*2.12,13. *Isai.*54.13. *Joh.* 6.4,5. 2 *Cor.*5.19. *John* 16.13,14, 15. *John* 3.1. 1 *Cor.*2. 14. *Rom.*1. 19,20. 1 *Corinth.*1.24. *John* 14.6. *Rom.*3.11,12. 1 *Corinth.*15.46,47. *Rom.*5.14. *Acts* 22. 2, 3,4,5. *Phil.* 3.4,5,6,7,8. 1 *Cor.*2. 14. *Rom.*10. 14,15. *Matth.*8.22. *John* 10.3,4, 5. *Psal.*23. 1,2,3. 1 *Pet.*5. 1,2,3. 1 *Thes.*2.7,8. 1 *Pet.*2. 2,3,7. *Isai.* 66.11,12,13. *Psal.*45.1. *Psal.*66. 16, 17. 2 *Corinth.*4.5. *John* 10.12. *Acts* 20. 28,29,30. *Matth.* 10. 8. 1 *Thes.*2.8. *Ezek.*34.2,3. *John* 10. 12,13. 2 *Cor.*12.14,15. 1 *Cor.*12. 4,5,6,7. 2 *Cor.*3.6. *Rom.*7.4,6. *Rom.*

7.4. *Phil.*3.3. 1 *Cor.*12.6,7. 1 *Cor.* 15.45. *John* 6.63.

A word in season to two sorts of Elders, in love.

Sect. 1. THe *Elders which are among you,* saith the Apostle, *I exhort you to feed the flock of God,* read 1 *Pet.*5. 1,2,3.

Now the Elders that are not able for to feed the flock of God, let them be of what sort of Elders you please for to call them; they are like unto a bad nurse, that fills the childe full of bad milk and winde together, and so, as men walking with the winde of a false spirit, as you may read it in the margent; they profit the people nothing at all, *Micah* 2.5,6,11. *Deut.*32. 8,9. Now there are two sorts of Elders.

NOTE. ☞

1. The first sort is such as the Pharisees were, that seemeth to be much for God, and for the worship of God by way of tradition, *Matth.*15. 1,2.

2. The second sort of Elders is directly such as the Pharisees were, that sought by all means for to put Jesus Christ to death, *Matth.*27. 1. *John* 11. 47,53.

Now

Now ſuch Elders that are not able for to feed the flock of God, and poſſeſs, and keep that place, They do as much as in them lies for to ſterve the flock of God; now the Elders that are but onely able for to feed the flock with ſhadows, and no more, as the letter of the Scriptures; ſo far as natural reaſon can reach, and ſo litterally examine the people, and ask them queſtions, and legally admoniſh them, but not able for to break the bread of life to the people; and ſo they build one another up in a ſpecious form of Religion; but they remain ignorant of Chriſt, the power of Religion, 2 *Tim.* 3. 5. I believe that there are many [Elders] that are naturally very wiſe; *But the natural man perceiveth not the things of God*, neither doth this wiſe man know the things of God, read 1 *Cor.* 2. 14. How then can they inſtruct the people of things they themſelves know not? here are unfit Elders indeed. [But he that is an Elder in Jeſus Chriſt, is the good Elder] and takes care for to make out Jeſus Chriſt ſpiritually to the mindes and ſpirits of men, 2 *Tim.* 4. 5, 22. But the fleſhly Elder, that is the natural man, he is not a

NOTE.

fit, nor a true Elder; for he deſires to make a fair ſhew in the fleſh, and conſtrain men for to ſubmit to them, that they may glory in their fleſh, *Gal.*6.12, 13. *And thus they zealouſly affect you, that you might affect them, and exclude us* that are true Miniſters and Elders of Jeſus Chriſt, ſaith the Apoſtle; but this is not well, for they would draw you from the truth, and put you under the bondage of the law again, *Gal.*4. 17, 21. This may fill the ear, but it cannot feed the heart; this may pleaſe ſenſe, but not have the benefit of faith. Now thoſe that are right Elders, whether they be lay Elders or learned Elders, they muſt be men of honeſt report, and full of the holy Ghoſt and wiſdom. If the Deacons were ſuch as the Apoſtles did approve of, read *Acts 6.* 3, 5, 6. much more the Elders, who are for to teach the people the word and doctrine of Jeſus Chriſt, which is the ground of the peoples being ruled well; [for the Elders are to teach the people, as well the Matter of the Goſpel, as to admoniſh them of Manners to the Goſpel,] and ſo fit and ask them queſtions, and then admit of them, 1 *Tim.* 5.17.

NOTE. ☞

5. 17. [I do desire that the Elders had but discerning spirits.

First, The gift of discerning their own spirits. 1.

Secondly, The gift to discern the spirits of the people, whom they receive.] This gift is, and is to be had, 1 *Cor.* 12. 6, 10, 11. 2.

I ask, doth not the greatest part of people in this Kingdom, and the most people in most Parishes, resemble the Papists, as much as face doth face in a glass? The *Roman* Catholike must not, nor will not, do any thing in matters of Religion, without the consent of their holy Father the Pope; and then the Jesuite, and the Fryer, and the Mass-Priest must be their Confessor, and what they spake it must be Canonical. And thus the people are led along in ignorance; but they please the people once a yeer with a voluntary carrying of Christ upon the Cross, for the people to kiss at the high Altar; and then Christ is upon the Cross in another place a dying, and the people adoring his picture; and then there is publike confession of sin, with penance and pilgrimage; and then there is private

examination and confeſſion of ſin to the Prieſt at other times; and then he abſolves them, and remits their ſins, and then they are fit for the Euchariſt, as they think; and when Eaſter day is come, and Chriſt is riſen, and they have received the Euchariſt, then they are merry, and think they have done enough for all the yeer after; and with a devotion they eat up that Chriſt, which they obſerve days and times for: for they ſay, *The bread is his very fleſh, and the wine is the very blood of Jeſus Chriſt, which they drink*; and thus they pleaſe themſelves with ſhadows, and go croſſing themſelves to their graves, rejoycing in the ſhadow, and yet remain ignorant of Jeſus Chriſt the ſubſtance.

Sect. 2. I ask again, Doth not the greateſt part of our *Engliſh* Proteſtants, and the greateſt part of people in moſt Pariſhes, reſemble the Papiſts, as face doth face in a glaſs; for they muſt not, nor will not do any thing in matters of Religion, without a Councel or a Synod.

☞ Now it is plain, That a Councel or a Synod may erre.

1. Inſtance, *Now the chief Prieſts and Elders,*

Elders, and all the Councel, ſought falſe witneſs againſt Jeſus to put him to death. And I think this was an error, read *Matth.* 26. 59. Now theſe men had the Scriptures of the Prophets to be their guide, but they could not know Jeſus by them, though he was preſent amongſt them. NOTE.

The ſecond inſtance is, A whole Councel and a Synod together, may erre; and the Councel and the Synod met together, for to command the Apoſtles, *That they ſhould not teach in Jeſus name, nor ſpeak any more of his doctrine; and ſo when they had beaten them, they let them go.* And I think this was an error, read *Acts* 5. 21, 28, 40. 2.

And ſo the Synod of Clergy-men of *Rome*, they ſit and make Laws for men to walk by; and they lock up the Scriptures from the lay people, and teach them for to obſerve the traditions of the Elders. And thus Antichriſt is crept in amongſt all the world; and ſo far as Antichriſt doth creep in amongſt us, now in our days, ſo far we ſhall be corrupted and drawn from the ſimplicity of the truth, *as it is in Jeſus.* And 3.

thus far Antichriſt hath crept in amongſt us; he hath crept into our Almanacks, nay, into our Ordinances, nay, into mens hearts, and they dance after his pipe, in the obſerving of days and times, in a formal way of Religion; As the keeping of *Chriſtmas* in a confuſed remembrance of our Saviour, and the keeping of *Candlemas* out of love to the Virgin *Mary*, and the holy time of *Lent* for obſervation, and *Good Friday*, as you call it, for dolor, and *Eaſter* day, when Chriſt is riſen, for Recreation; and ſo likewiſe, the moſt people amongſt us, obſerve a day for ſuperficial holineſs, as for to be more holy upon a Sabbath day, then upon other days; [miſtake me not,] and ſo upon Faſting days, and ſo likewiſe upon Sacrament days, as when they receive at a Cathedral Church, as *Pauls*, and the like; and ſo upon *Eaſter* day, in other places. All this is like unto a childe that ſays his verbal prayers in a morning, and afterward grows wanton all the day after. But we are to be holy unto the Lord every day, as well as upon ſet days; and he that knows the Lords day, is ſo. And thus fooliſh are

NOTE.

we

we in our external devotion, as thoſe ſilly women that went for to be churched in white Vails, and that devoutly, in the Prelats time; and ſo likewiſe, we have many amongſt us, that think if they have not prayers ſaid over their dead, when they bury them, that they are like unto heathens that know not God. Now the great buſineſs that makes all to be Chriſtians, as we think, and all in Pariſhes ſtrive after, is this; Some will have their children to be baptized, though it be with the ſigne of the Croſs, and Godfathers for to witneſs it, becauſe it is the old way; and ſome will have their children for to be baptized to make them Chriſtian ſouls; and this is the reaſon that they give: And ſo likewiſe men and women of yeers, they muſt have the Euchariſt given them, I mean the Sacrament, or elſe they will fall out with their Miniſter, though they be no more able for to give a good reaſon of the Lords Supper, then a young childe is for to give a reaſon of his faith: And ſome again are able naturally for to give a ſtrong reaſon of what ſhall be demanded of them by the Elderſhip, and

NOTE.

and to have words in abundance, even for to silence an Elder; and yet these men may be but Orators, like unto *Tertullus* that disputed against *Paul*, *Acts* 24. 1,2,3,4,5. Though these men be naturally able for to speak fine words, it may be, *Yet as natural men they cannot perceive the things of God, because they are spiritually discerned*, 1 *Cor.*2.14. How much need have we then of discerning [Elders;] for if they be not able for to discern, then they may cast out a lamb that is dumb before them, and receive in a wolf that will tear them in time, or else jeer them.

NOTE.

It will be a difficult thing, for to get right Cedars in most Parishes for to build a Church on.

NOTE. ☞

The condition of most men and women, is such, That if they hear the Word preached, and receive the Sacrament, they think this is enough for to Christianize them, though they be but as Heathenized; for Christ hath no room with them, but in the stable, or in the High Priests hall; yet customarily they will go to the Church, and do as their neighbors do.

Now, to come to the last act of Christi-

Chriſtianity, They will have their dead buried like unto Chriſtians, that is to ſay, As the reading Prieſt hath uſed to ſay, *Thou haſt taken to thy ſelf the ſoul of our dear brother, here departed:* This they would ſay, Though he lived and died a blaſphemer of God, and an enemy to Jeſus Chriſt, and hath a heathen amongſt men, and yet he will call him a Chriſtian brother, and ſo commit his body to the earth, ſaying, *Earth to earth, aſhes to aſhes, in ſure and certain hope of reſurrection.* And thus with Maſs and Mattins, and ſaying Prayers over the dead, we make up our outſide Chriſtianity. And this is the common profeſſion of the moſt of our Proteſtants in all Pariſhes. Miſtake me not, I do not ſay all, in all Pariſhes; neither conceive of me, as though I did ſlight the Ordinances of God, or any decent way that is of good report, or praiſe-worthy: But I ſpeak of the formality, and groſs ignorance that is amongſt us, which is like unto the Papiſts. Be not angry with me, I pray you, for I ſpeak not to provoke you to anger, but to inform you of your groſs ignorance in the ſubſtance of Religion, and

Our Engliſh Proteſtants Religion explained for the moſt part.

NOTE.

and being too like the Phariſees, in reſting and glorying onely in the outſide of Religion. Now I conceive, the blinde and ignorant Prieſts, are a great cauſe of the groſs ignorance that is amongſt the people; mark for the moſt part, *Like prieſt, like people*, as you may read, *Iſai.*56.10,11,12. *Jere.*5.30,31. *Micah* 3.5,11. *Ezek.*34.2,3,4. *Phil.*3.2,18,19. Now he that will not marry with the Ring, and Chriſten with the Croſs, and ſay Prayers over the dead, and ſay over the Ten Commandments, and the Creed for a prayer, together with the Letany, and Epiſtles, and Goſpels upon holy days, and ſo conclude with the Lords prayer in a form of words; but when they come to that Petition, *Thy Kingdom come*, *Matth.* 6.9,10. Then they become like unto thoſe that Saint *James* ſpeaks of, *Jam.* 3.9. They ſeem to pray, thy Kingdom come, but they indeed with the ſame tongue, revile and reproach thoſe into whoſe heart the Kingdom of Grace is come.

NOTE. ☞

Now he that will not do this, that hath been ſpoke of, he ſhall not be the Parſon of a Pariſh, by the moſt peoples

conſent,

conſent, though he were an Angel from Heaven: but he that will do theſe things, he is the onely man with the moſt people; and ſuch a man may tumble amongſt his Tithes, Geeſe, Hens, Ducks, and Lambs, and ſometimes a fat Calf; and ſo when he dies, it may be he will order a Croſs for to be ſet upon his Grave-ſtone; as the Biſhops of late memory, had their Croſſes and Crucifixes. Their memory was ſo weak, that they could not remember Chriſt, except they ſaw him upon the Croſs: And do not we, and our preaching Elders, and our lay Elders, in a great meaſure, for the moſt part, reſemble the Papiſts; but more is the pity, that we ſhould anſwer the Papiſts, as face anſwers face in a glaſs; as our pretending Elders do through ignorance and coveteouſneſs, if they ſeek yours, and not you: For this is contrary to the Apoſtle, which was a true Elder; *for*, ſaith he, *I ſeek not yours, but you*, 2 *Cor.* 12.14.

I ſhall conclude in a word or two, All ſeeming and falſe pretences, whether in preaching Elders, or in lay Elders, or in ſeeming and outſide Chriſtians;

ans, though they be never ſo ſpecious, they will vaniſh all of them when Jeſus Chriſt doth appear; for they are fooliſh Virgins, and the fooliſh ſaid unto the wiſe, *Give us of your oyl, for our Lamps are gone out*; or they are a going out, *Matth.*25. 8. God ſtandeth amongſt the mighty, he judgeth among the gods; and thoſe that ſay, They are for God, when they are not; he tells them, that they ſhal die like men, though they think they are as gods. Then let the gods do righteous judgment to the poor and needy; for the righteous God will judg the earth, and inherit all Nations: but I think as *David* did, for the preſent, *That all the foundations of the earth*, both Church and State, *are out of courſe*, and out of the order of Chriſt, whoſe order is love, *Pſal.* 82.5. read the whole *Pſalm.* How few are there, that in truth love one another; *But he who loveth God, loveth his brother alſo*, 1 *John* 4.20,21. This will try our Chriſtianity in the midſt of our fleſhly vanity, *Pſal.*4. 2,6. Therefore, *Let us not be deſirous of vain glory, provoking one another, envying one another*, *Gal.*5.26.

I ſhall ſpeak a word of the Fountain and Well-ſpring of learning, from whence, the true, and the right Elders do proceed, and take their degrees; whether they be Preaching Elders, or Ruling Elders, or Lay Elders, as you call them; they all came from this Fountain and Well-ſpring of learning. Now this fountain is the bleſſed [God,] who is *the fountain of Iſrael*, *Pſal.* 68. 26. Now Jeſus Chriſt is in this fountain, and *in the holy mountains*, *Pſal.* 87. 1. Now Jeſus Chriſt and his Spouſe, the Church, comes out of this bleſſed fountain, *Revel* 21. 2, 3, 4. Now the Church, which is true believers, they confeſs all their ſprings of learning, [are in God, and in Jeſus Chriſt.] *All my ſprings are in thee*, ſaith the Church, *Pſal.* 87. 7. Now Chriſt was ſent out from God, *John* 17. 8. None knoweth the minde of God, but Chriſt *which is in the boſome of the Father, he hath declared him*, and he doth declare him, *John* 1. 18. 1 *Corinth.* 2. 16. Chriſt ſends his Scholars, and his Elders into the world, for to declare the good Will, and the Word of his Father; and that which they ſee and hear of Chriſt, that they declare

Sect. 3. Right Elders.

declare unto men, *John* 17. 18, 26. 1 *John* 1.3. *John* 16.13, 14. Chriſt, as an Elder brother, comes forth from God, and brings his brethren along with him, and declares his Fathers name unto them, and ſaith, They are his children, and bids, *Behold him, and the children which God hath given him, Heb.*2.12,13.

NOTE. ☞ None ſo fit as theſe for to be Elders, becauſe they come forth from the Fountain of *Iſrael*, which is an infinite Well-ſpring of heavenly learning, and they are taught of God, in Chriſt, by the bleſſed Spirit of God, *Iſai.* 54.13. *John* 6. 45. 2 *Cor.* 5. 19. *John* 16.13,14,15. This is a happineſs to be an Elder in Chriſt, or old in Chriſt: But its but a ſmall glory, to be an Elder amongſt men.

Object. But you will object and ſay, Here is no ſpeech, nor reſpect, or taking notice by you, of Schollarſhip or Humane Learning, and School Arts; theſe are of no great eſteem with you, I perceive by your diſcourſe.

Anſ. I anſwer, you are miſtaken, I honor and eſteem humane learning, and for ſchollarſhip it is of good report, and many

many men have it, and groſly abuſe it. Inſtance, in the Clergy men of *Rome*, and *England* too, for the moſt part, who keep a fluttering in the ayr, with the wings of their ſcholaſtiſhip, as he did that had the waxed wings, who flying high, the Sun melted his wings, and down he fel; and ſo for SchoolArts, if they be accompanied with honeſty, they are praiſ worthy; but it is to be feared, for the moſt part, there is more art uſed then honeſty, and this deſerves no eſteem; and ſo likewiſe, there are learned ignorant men, ſuch as *Nicodemus* was, *John* 3.1. And theſe are great diſputants in matters of Religion: Inſtance, in your Biſhops and great Doctors, and Deans, and your great Rabbies, for the moſt part: And theſe, naturally, are notionally full in the brain, and are fluent in their diſcourſes; but for all this, theſe *natural men receive not the things of the Spirit of God*, but in a cuſtomary way, and by hear-ſay from others; *neither can a natural man know the things of God*, ſaith the Apoſtle, *becauſe they are ſpiritually diſcerned*, 1 *Cor.* 2.14. The natural man compares the Scripture naturally

or litterally together with his natural reason; and so he may find out, that there is a God, a causer of all causes, *Ro.* 1.19,20. but he cannot find out the way to this God: this is mans misery, that he knows not *Christ the power of God and the wisdom of God,* 1 Cor. 1. 24. and the true, living and ready way to God, read *Joh.* 14.6.

Sect. 4. The natural and earthly *Adam*, and his sons, are all gone out of the way; and *Adam* natural had no understanding for to seek after the man Christ, who is God blessed for evermore; the supernatural and second *Adam*, which is the Lord from heaven, of which the first *Adam* was a figure, *Rom.* 3.11,12. 1 *Cor.* 15.46,47. *Rom.* 5.14. All humane Learning and Scholarship, and the Arts and Sciences of Schools, and the speaking all Tongues and Languages, and to have all Logick, Rhetorick and Philosophy; this is the glory of natural men, as it was to *Paul* [when he was *Saul*, and had zeal to God joyned with it,] *Acts* 22. 2, 3, 4, 5. All this, in *Sauls* account was his gain; but in *Pauls* account these things were counted as loss for Christ, after he

he did know Christ, *Phil.* 3.4,5,6,7,8.
All these things grow in natures garden and are excellent in that place; and a man by natural industry may attain unto them; and by the help of them he may both preach and pray, and dispute elegantly; and yet, for all this, be but natural; and from amongst such men may be raised a Ministry for to preach the Gospel, as we use to say. I ask then if they be but only natural? Though they be great learned men and brave scholars, yet they cannot perceive the things of God with the eye of nature, for they are seen only with the eye of Faith, 1 *Cor.* 2. 14. And again, though they be never so great scholars, *How can they cal on him in whom they have not beleeved?* Rom. 10.14, 15. A natural Ministry, gotten by natural art and industry, and no more, such a Ministry is likely for to starve the flock: I shal conclude of such a Ministry with the answer that Christ gave to one of his Disciples, and the answer is this, *Let the dead bury their dead*, Mat. 8. 22. That is, let a dead living Ministry preach to a living dead Auditory, for these be strangers

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to Chriſt; and that is the reaſon there is ſo much barrenneſs in the moſt part of this Kingdom: Now *the ſheep of Chriſt wil not follow ſtrangers, but flee from them; for they know not the voyce of ſtrangers, but they know the voyce of Chriſt only; and he calleth them by name, and leadeth them out into green paſtures, and by ſtil waters,* read Joh. 10.3,4,5. Pſa. 23.1,2,3.

Sect. 5.

The Elders that are old in Chriſt, and come from Chriſt, they are right Elders.

NOw ſuch Elders are able for to feed the flock of God, 1 *Pet.*5. 1, 2, 3. And they are gentle among them, even as a good nurſe to her children, which out of her affection feeds them with good milk, 1 *Theſ.* 2. 7, 8. Even the ſincere milk of the living Word, which is truth, and the taſte of the grace of the Lord Chriſt; and he is preious in their eſteem, 1 *Pet.* 2. 2,3,7. And they ſuck and are ſatisfied with

with his breſts of conſolation, and grow up into abundance of his glory; and he, like unto a mother, is always comforting them, read *Iſa.* 66. 11, 12, 13. Now ſuch Elders as theſe are like unto a good nurſe, whoſe breſt is ful of good milk; and ſhe is pained until the child hath received it: inſtance in *David*, My heart, ſaith he, is inditing of Chriſt, and my heart boyleth within me, or, as water, bubbleth up; I am pained until I have declared Jeſus Chriſt, *Pſa.* 45. 1. Therefore, ſaith he, come thou poor ſoul, and I wil declare unto thee what Chriſt hath done for my ſoul, and we wil praiſe him both together, *Pſa.* 66. 16, 17. Now there is this difference between a good Elder and an Elder that is an hireling, or an Elder that doth pretend for to be one: Now a hireling is a ſervant to men for mens ſakes, and for mens wages; but a good Elder is a ſervant to men for Jeſus ſake, 2 *Cor.* 4. 5. But he that is an hireling ſeeth the wolf coming, which is ſin and Antichriſt; now this hireling loves not the ſheep, therefore he leaveth the ſheep to theſe wolves, becauſe he is one with theſe wolves,

Simile.

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and is not in relation to the ſheep, and hath no wil nor skil to help them, *Ioh.* 10.12. *Acts* 20. 28, 29, 30. Now the ☞ good Elder is in relation to Jeſus Chriſt, and ſo to the ſheep of Chriſt; and hath both wil and skil to lead the ſheep apart from the wolves, and as *they receive freely, ſo they give freely*, Mat. 10. 8. Out of their ſtore-houſe of love and good affection, as *Paul* ſaid, *not only the Goſpel of God, but our own ſouls, for ye are dear unto us*, 1 Theſ. 2. 8. Now on the other ſide, ☞ the hireling loveth not the ſheep, but NOTE. to feed him and cloath him, read *Ezek.* 34. 2, 3. And ſo if he ſee a fatter benefice, or a better, abroad, he wil leave the ſheep for others that can feed them better, though he cannot feed them at all, but with huſks in ſtead of fine wheat; for he can neither pray nor NOTE. preach, but only ſay over a prayer, and ☞ read over a Sermon: Now the reaſon of all that hath been ſaid is this, theſe be hirelings of men, and not ſent out from Jeſus Chriſt, as Chriſt himſelf ſpeaketh, *The hireling fleeth, becauſe he is an hireling, and he careth not for the ſheep*, read *Ioh.* 10. 12, 13. Now on

on the other ſide, the good Elders, whether they be Lay Elders or preaching Elders, they wil very gladly ſpend and be ſpent for the good of one anothers ſouls, as *Paul* ſaid of himſelf, for they have the ſame ſpirit that *Paul* had to make him a Miniſter, read 2 *Cor.* 12. 14, 15. 1 *Cor.* 12. 4, 5, 6, 7. Now the reaſon and the ground why the good Elders are ſo able, it is this, Jeſus Chriſt hath made them able Miniſters to ſpeak of the New Teſtament, not of the letter only, but of the Spirit, 2 *Cor.* 3. 6. And again, they are raiſed from the dead, with Jeſus Chriſt, for to bring forth fruit unto God, *But not in the oldneſs of the letter, but to ſerve him in newneſs of ſpirit*, *Rom.* 7. 4, 6. Now theſe being married unto Jeſus Chriſt, *are the circumciſion, which worſhip God in ſpirit, and rejoyce in Chriſt Ieſus, and have no confidence in the fleſh*, read *Rom.* 7. 4. *Phil.* 3. 3. Here you may ſee the Lay Elder as wel as the Learned Elder, is, in ſome meaſure, able to feed the flock of God; For *the Spirit is given to every man to profit withall*; *and God worketh all in all*, 1 Cor. 12. 6, 7.

NOTE.

Object. Now you wil object and say, That I am all Spirit, or all for the Spirit, and nothing is to be done but by the Spirit?

Ans. I answer, As the body is dead without a soul, so is the soul dead without the last *Adams* quickening spirit, 1 *Cor.*15.45. Though the soul may seem to live a natural and fleshly life, yet it is as though it were dead, if the life of the Spirit of Christ be not communicated into it: *It is the Spirit that quickeneth*, saith Christ, your living soul and natural fleshly life wil profit nothing; *The words that I speak unto you* [or in you] *they are Spirit, and they are life*, saith Christ, *Ioh.* 6.63.

CHAP. VIII.

The Spiritual Opening and Application of these Scriptures: *VIZ.*

*Phil.*2.1,2,3,4,5. *Gal.*6. 2. *Rom.*14.5, 23. *Mat.*7.12. *John* 13.35. *Rom.* 14.17,18,19. *Col.*3.12. *Ioh.*12.26. *Isa.*

*Iſa.*14.12,13,14. *Rev.*9.11,18,19, 20, 21. *Revel.* 12. 10, 11, 12, 13. 2 *Theſ.*2.7,8,9. *Gen.*3. 4,5, 6, 7, 8. *Gen.*4.3,4,5. *Acts* 26. 9. *Acts* 22. 3. *Rom.*9. 31,32. *Zech.*7. 10. *Pſa.* 15.2,3. *John* 8.44. *Gen.* 4.8. *Acts* 9.1,2,3,4,5,6. *Pſa.*119.11. *Pſalm* 119.105. *John* 14.6. *Gen.*4.8. *Ioh.* 12.10,11. 1 *Cor.* 2.6,7,8. *Mat.* 6. 11. *Pſa.*150.5,6,7,8. *Hoſea* 13.9. *Hoſea* 14.4. *Iſa.*43.25. *Ier.*31.33, 34. & 2.5.19. *Micah* 7.18,19. *Exo.* 34. 6, 7. *Iſa.* 38. 17. 1 *Iohn* 3. 1. 1 *Tim.*2.5. *Lev.*16.21,22. *Iob* 33. 23,24. *Iſa.*61.1. *Luk.* 4. 18. *Iere.* 50.20. *Iſa.*53. 6,7. *Col.* 2. 13, 14, 15. *Rom.* 8. 33, 34. *Iohn* 13. 10. 1 *Iohn* 3.23,24. *Iohn* 1.1,2,3,4,5. *Prov.* 8. 22, 23. 1 *Theſ.* 2. 19, 20. *Mark* 8. 24. *Acts* 17. 18, 19, 20. *Iohn* 18. 19, 20, 21. *Mark* 8. 25. *Exo.*4.10,12. & 4.14,15,16. *c.*7.1, 2. *Rom.* 2. 17,18,19,20,21, 22, 23. *Iames* 2.8. 1 *Iohn* 3. 23. *Iames* 4. 11. 1 *Cor.*13.4,5. *Phil.*3.15. *Ez.* 13.22. *Iohn* 21.15. *Pſa.*64.3. *Rev.* 12.10. *Prov.* 6. 16,17,18,19. *Ier.* 23.6,7,8. *Eph.* 1. 4, 5. *Gal.* 4. 19. *Iſa.*66.12,13. *Iſa.* 49. 22, 23. *Pſa.* 39.8.

39. 8. *Prov.*6.22,23. 1 *Ioh.*5. 3,4, 9,10. *Rom.*5.8. 1 *Ioh.*1. 7. 2. 1,2. *Gal.*6.15,16. *Pſa.*1.2. *Eph.*4. 20, 21. *Iohn* 14.6,7. *Iſa.*9.6. *Pſa.*90. 1,2. 1 *Pet.* 2. 5, 6. 2 *Pet.* 1. 3, 4. *Eph.*1.3,4,5. *Iohn* 8.42. *Iſa.*8. 18. *Iohn* 15. 26. *Iohn* 16. 13, 14, 15. *Iſa.*32.15. 1 *Cor.*8.5,6. *Gen.*1 26. *Mat.*28.18,19. 2 *Cor.*5.17. *Gen.*2. 11, 12, 29. *Heb.* 1. 2, 3. *Rev.* 2.7. *Gen.*2.9. *Prov.*8.22,30. *Mat.* 17. 5. *Col.*2.9. *Pſa.* 68. 26. *Iſa.*11. 1, 10. *Iohn* 14.10,11. *Iohn* 17.8,21. *Iohn* 1.18. *Pſa.*2.6. *Eph.*1.22,23. *Col.* 2. 10. *Pſa.* 45. 13. *Heb.* 1. 9. *Iohn* 1.16. *Pſa.*133. 2.3. *Pſa.* 46. 4,5,6. 1 *Cor.* 2. 14. *Zech.* 6. 12. *Iohn* 15.4,5. *Phil.*4.13. *Heb.* 11. 6. *Iſa.*26.12. *Iſa.* 11. 1, 10. *Iohn* 1.18. *Iohn* 17.23,24. *Eph.*4.6. 4. *Iohn* 1.32,33,34. *Iohn* 3. 34. *Col.* 2,9. *Col.*1.19. *Col.*3.3,4. *Iohn* 5. 30. *Ioh.*14.8,9,10,11. *Gal.* 2. 20. *Eph.*2.10. *Iohn* 4. 24. *Ioh.* 12. 32. *Iohn* 6.44,45,46. *Col.*2. 8, 18, 19, 20. *Phil.*3.3. *Iohn* 20. 11, 12, 13, *Luk.*24. 5. *Cant.* 3. 3, 4. 2 *Cor.* 4. 13. *Eph.*4.21. *Iſa.*60.8. 2 *Tim.*4. 22. *Iames* 1.17, 18. *Acts* 17. 28.

Iſa.

*Iſa.*61.3,9,10, 11. *With Pſa.* 1. 3. *Iſa.*26. 12, 13, 19, 20. *Iſa.* 30. 21. *Iſa.*30.7. *Iohn* 4. 10. 2 *Pet.* 1. 3,4. *Iſa.*2.17,20,21,22. 2 *Pet.*1. 5, 6, 7, 8. *Iohn* 14.10. *Iſa.*44.22. *Rom.*5. 8,9,10,11. *Heb.* 9. 22, 28. 2 *Sam.* 23.4,5. *Heb.*10.16,17,18,19. *Iſa.* 42.6,7. *Heb.*10.12, 14. *Rev.* 13.8. *Heb.*7.24,25. *Iſa.*35.5,6, 7. *Lam.* 1.16. *Pſa.*51.8,9,10,11,12. *Cant.* 6.3. 1 *Cor.*2.12,13. *Pſa.*103.4,11, 12. *Rom.* 5. 18. 1 *Tim.* 2. 4, 5, 6. *Deut.*30.13,14, 15, 19. *Ezek.* 18. 31. *Ier.*10.23. *Rom.*3.11,12, 18. *Iohn* 8.44. *Iex.*13.23. *Eph.* 2.1, 4, 5. *Ezek.*16.6, 7, 8. 1 *Tim.* 3. 16. *Heb.*2.14. *Phil.*2.6,7,8. *Col.* 3. 3. 2 *Cor.*5. 17, 18, 19. *Mal.* 1. 23. 1 *Tim.* 3. 15, 16. *Mat.* 16. 16, 17. 1 *Corinth.* 2. 12, 13, 16. *Romans* 9. 16. *Epheſians* 2. 8, 9. *Geneſis* 6. 5, 11, 12, 13. *Prov.* 20. 27. *Geneſis* 2. 17. *Romans* 8.6,7,8. *Pſalm* 135. 5,6,7. *Romans* 9. 17,18,19,20, 21, 22, 23.

A Cordial PETITION for our SICKLY TIMES,

Humbly presented unto all sorts of men.

Sect. 1. LEt me humbly crave leave to speak to you that are Petitioners, whether Common Councel men or others, of what rank soever, within the City of *London*, that request and crave that thanks may be returned unto you by the several Wards in *London*: Let me humbly crave leave to present a second Petition unto you, which is from the word of Christ; and if this take effect, it wil be for the healing of our Nation.

My

My Petition is this:

If there be therefore any conſolation in Chriſt, ſaith the Apoſtle, *if any comfort of love, if any fellowſhip of the ſpirit, if any bowels, and mercies; Fulfil ye my joy, that ye be like minded, having the ſame love, being of one accord, of one mind. Let nothing be done through ſtrife or vain glory, but in lowlineſs of mind let each eſteem other better then themſelves. Look not every man on his own things, but every man alſo on the things of others. Let this mind be in you, which was alſo in Chriſt Jeſus;* Phil. 2. 1, 2, 3, 4, 5. And ſo *bear ye one anothers burdens, and ſo fulfil the Law of Chriſt,* Gal. 6. 2. *Let every man amongſt you be fully perſwaded in his own mind: For whatſoever is not of faith, is ſin,* Rom. 14. 5, 23. *Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the Law and the Prophets,* Mat. 7. 12. And *by this ſhal all men know,* ſaith Chriſt, *that ye are my Diſciples, if ye have love one to another,* John 13. 35.

Now

Now if there be but two men in a City, or one man in a Parish, that are able to serve Christ in these things, and so to get hands & hearts to *follow after the things which make for peace, and things wherewith one may edifie another*, Rom. 14. 17, 18, 19. And so *put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering*, Col. 3. 12. Now if any man serve me, saith Christ, in these things, he shal not need to seek the praise of men, for *him wil my Father honor*, John 12. 26.

Sect. 2. *A word of vindication concerning those honest men which are called by that foolish name of Independents, whether they be Ministers or others.*

The Devil is an Independent; read *O Lucifer, son of the morning*, one of the first creation of Angels, who had a mind to exalt his throne above God, and to ascend above the heights of Jehovah, and to be like the most high, how art thou cast down? O thou Independent, that wouldst not depend upon

on God, how art thou caſt down to Hel, *Iſa.*14.12,13,14. This great King of Aſſyria was a figure of the King of the bottomleſs pit, and the falſe prophets, whoſe hurt is in their mouths, *Rev.*9.11.18,19,20,21. Now theſe falſe prophets, and the great Dragon, that old ſerpent, called the Devil and Satan, have been a caſting out of heaven in all ages, and that by the power of Chriſt; for this Satan is the accuſer of the brethren: Now wo to the inhabiters of the earth, for the devil is come down unto earthly minded men, having great wrath, becauſe he hath but a ſhort time, and he and his Angels being Independents themſelves, would cloath others with that filthy garment, *Rev.* 12.9,10,11,12,13. Now this Myſterie of iniquity which is amongſt men, and men of ſpecious pretences too, ſhall be conſumed with the Spirit of Chriſts mouth, and with the brightneſs of his comming, 2 *Theſſ.* 2.7,8,9.

And ſo likewiſe every faln man, is as Independent as *Adam* and *Eve* were by Satans inſtigations, who would have them to be as Gods, but they did depend upon fig-leaves, in ſteed of depending NOTE.

pending upon God, as the most men do in these days, *Gen.* 3. 4, 5, 6, 7, 8. And so every unregenerated man is an Independent as *Cain* was, who leaned upon his offering, and not upon God, *Gen.* 4. 3, 4, 5. And so *Saul* before he was *Paul*, was an Independent, and apart from Christ, and did depend upon his zeal, and upon his own wisdom, For, saith he, *Verily I thought with my self, that I ought to do many things contrary to the Name of Iesus*, Acts 26. 9. And so likewise *Iudas*, he would not live under Christs Government, but he would depend upon the bag, and make a fair shew as long as he could, and I think we have many such *Iudasses* now adays: and so likewise the chief Priests and Pharisees they were Independents. [Now he that doth depend upon any thing, besides God in Christ, and Christ in God, who is the living Word of God, such a man is an Independent:] And such were the chief Priests and Pharisees, which did depend upon their own wisdom, and upon their zealous performances towards God, *Acts* 22. 3. and upon their own righteousness, *Rom.* 9. 31, 32.

☞ NOTE.

☞ NOTE.

And

Sect. 3.

And what think you, Mr *Edwards*, are theſe Independents, or no? and I pray what rule do they and you walk by? I ſay not by the Law of God; for the Law of God ſaith, *Let none of you imagine evil againſt his brother in your heart*, read *Zech.*7.10. What mean theſe filthy reproaches you caſt upon honeſt men, Mr *Edwards*? I think they were in your heart, before they were in your mouth. Take heed, Mr *Edwards*; and not only you, but others as wel as you; for it is a dangerous thing to take up a reproach againſt ones neighbor, read that place, *Pſa.* 15. 2, 3. Mr *Edwards*, I have drawn up*ten Independents into a file, an the Devil is their Captain, whoſe works they do, *Iohn* 8.44. And *Cain*, he which ſlew his brother, *Gen.* 4. 8. he is the half file leader; and now Mr *Edwards*, you may, if you pleaſe, bring up the rear! for that is a Lieutenants place, to bring up the rear: But I hope you wil be taught to face about and to leave that company, as *Saul* was taught when he was going poſt to *Damaſcus* with his letters, read this place, *Acts* 9.1,2,3,4,5,6. And when

*the *Devil*, *Judas*, the chief Prieſt and proud Phariſees, *Cain*, *Pilat*, the young man in the goſpel, and ſo likewiſe *Adam* and *Eve*, *For they ſought to be better then GOD had made them.* M. *Edwards* I *think you are the fitteſt to bring up the rear.*

you are taught thus, Mr *Edwards*, then you wil be another manner of man then you are now: and ſo fare you wel for the preſent.

Now thoſe that are uſually called by the name of Independents, whether they be Miniſters or other men, they are not Independents: and this is their vindication which *David* doth expreſs, *Lord*, ſaith he, *thy Word have I hid in mine heart; that I might not ſin againſt thee*, Pſa. 119. 11. Or rather thus, Chriſt had lodged himſelf in *Davids* heart, and Chriſt was a lamp of ſpiritual light in *Davids* heart, and this light did ſhine in *Davids* heart, as a bright candle in a clear lanthorn, to guide *Davids* earthly feet; and this light did ſhine, as the Sun at noon day, in *Davids* ſoul, and was his light to guide him in his heavenly path-way, which way is Chriſt: *Thy Word is a lamp unto my feet, and a light unto my path*, Pſa. 119.105. John 14.6.

Thus much by way of vindication of thoſe which are called by that reproachful name of Independents, which wil live under no Government, as they ſay. But here I have ſhewed you

your what ſpiritual Government they live under, and what light they walk by and depend upon, it is even the Light and Government of Chriſt, which the chief Prieſts and Phariſees, thoſe Independents, & the others which were afore-named, would not live under, nor endure them that did: Witneſs *Cain*, who *ſlew his brother*, Gen. 4. 8. And witneſs the chief Prieſts and Phariſees, which *conſulted that they might put Lazarus to death alſo: Becauſe that by reaſon of him, many of the Jews went away from them, and beleeved on Jeſus*, John 12. 10, 11.

And thus much ſhal ſerve for the internal part of Dependency, which thoſe have in Chriſt and upon Chriſt, which are falſly ſo called by the name of Independents. Now this internal part of wiſdom is a myſtery, which none of the Princes of this world know, none of your great learned Rabbies, chief Prieſts and Phariſees know: *For had they known it, they would not have crucified the Lord of glory*, 1 Cor. 2. 6, 7, 8. But I beleeve Chriſt is a crucifying in his members all *Europe* over, to this very day.

In the next place, theſe Independents, falſly ſo called, and theſe Antinomians, fooliſhly ſo called and deſpiſed; all their Dependency, for external things, is upon that form of doctrine, which Chriſt taught his Diſciples to ſay; *Lord, give us this day our dayly bread:* and this is their dayly prayer, which you cal the Lords prayer; *Mat.* 6. 11. And ſo likewiſe they depend upon a word of promiſe againſt all their ſins, and againſt the devil and wicked men; and they hope in a Word that hath power in it to deliver them from all troubles, ſtraits and difficulties, of what kind ſoever: *I wait for the Lord,* ſaith David, *my ſoul doth wait; and in his Word,* that is, in Chriſt, *do I hope: For in him there is plenteous redemption; and he hath redeemed me from all my iniquities,* Pſa. 130. 5,6,7,8.

NOTE.

Sect. 4. And ſhal ſuch as theſe be reproached with the name of Independents and Antinomians, and called Hereticks and Sectaries, and made as loathſom as a plague-ſore? as Mr *Edwards* doth in his *Angræna,* pag. 172. Theſe things ought not ſo to be.

In

In the Prelates time all that went from them were called Separates and Brownists, and jeered for Puritans: and so now, all that are not of the Presbyterians judgment, and one with them, must be called Independents, that would live under no Government; or else Antinomians that wil have the Law of God to be no rule to walk by. And thus honest men, that are sound in judgment, are become a scorn and a reproach even among fools, and no other name can be given them, but *these Sectaries, these disturbers of the peace.* NOTE

Let me speak a word in the behalf of these men that are so reproached; They have been faithful to the State in time of trouble; they are peaceable among their neighbors; they desire the Kingdom may be in peace; they are subject to the Magistrate in all lawful demands: and for the worship they ow to God, I think they are the neerest to the Word of Christ and the practice of the Apostles: But if there be any that do walk contrary to sound doctrine, as I beleeve there are many amongst you Presbyterians, both Ministers

nisters and people: I say, the Word of Christ gives neither them nor you any such order. I am sorry to hear such reproaching one of another: I shal instance in some particulars: And the first is this; saith one Presbyterian to another, you would little think M. *Nye*, the Minister, to be a Jesuit: and so likewise the many reproaches that have been cast upon Mr *Saltmarsh*, in printed books and by word of mouth, a man eminent for meekness of spirit, like unto *Moses*; and excellent in the mysteries of the Gospel, like unto *Paul*: And so likewise Mr *Burton*, a man wel known, he is counted as a mad man, and such like reproaches as these may be found in the *Gangrena's* of Mr *Edwards*, and by word of mouth up and down: Put but the name of Antinomian or Independent upon a man, and then you may speak as bad of him as you please; as some feather-braind poetical man hath done in Print; who with his Poet Theam, and in his Verse against an Independent, as he cals him, he sheweth great disdain; and in his verse breathes out a Cross, and saith;

NOTE.

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Let

Let him be croſs'd and hang'd, and ſo I pray
That every wilful INDEPENDENT *may:*
When once the gallows he is hanging on
He hath got ſomething to depend upon.

NOTE.

Gentle Reader, This is a verſe that ſtrikes at honeſt godly men under that name of Independent: Such bitter and unſavory ſpirits have we now adays, that under a ſhadow and outſide form of zeal and piety they endeavor to make honeſt godly men ſeem odious to the world: Inſtance in Mr *Edwards*, read his firſt *Gangræna*, pag. 61. 172. and there you may find him reproaching of honeſt godly men under the name of Sectaries; and he draws them up into ten heads.

And the firſt is looſeneſs of life and liberty of conſcience. 1.

The ſecond is, Covetouſneſs and Self-ſeeking. 2.

The third is, policy and ſubverſion. 3.

The fourth is, ſeeming activity in the proſecution of that way. 4.

5. And the fifth is, Tumultuousness, Disorder and Confusion.

6. The sixth is, Destruction of Government.

7. The seventh is, Insolent Pride and Arrogance.

8. The eighth is, Unhumane incivility, or to that effect.

9. And the ninth is, to have power to carry on all before them, and throw down all that stands in their way: But me thinks this is a beam that sticks fast in Mr *Edwards* own eye, and a thing that he strives hard after himself.

10. And the tenth thing is, what they do, saith he, they do it in hypocrisie under pretences of piety and holiness: And this is a garment that M. *Edwards* would have all men to be clothed in, that do not look like himself or tread in his steps.

THE

THE

LOVE of GOD

AND THE

Blood of Jeſus Chriſt

Are a ſoveraign medicine to take away ſin, paſt, preſent and to come,

1 JOHN 1.7,9,10.

Chriſt is the Rule of a Chriſtian, or the Law he walks by, Gal.6. 15, 16. Pſa. 1.2.

I Cannot but ſpeak a word or two of the glorious Goſpel of our Lord Jeſus Chriſt, which is a Goſpel of free

free grace, and the alone means to break a hard heart, and the only means to melt a frozen soul; and the only cordial to comfort a sick soul; and the only staff of love to stay up a drooping spirit; *O Israel, thou hast destroyed thy self, but in me is thine help,* saith the Lord, Hosea 13.9. *I will heal thy backsliding, I will love thee freely,* saith the Lord, *Hosea* 14.4. *I, even I am he that bloteth out thy transgressions for mine own sake,* saith the God of Love; *and I will forgive thy iniquity, and I will remember thy sins no more,* Isa.43.25. Jer.31.33,34. Now he that knows the Lord for his own good, knows the Lord after this manner, and beleeves the report that God in Christ hath made of himself, That he is a God that delighteth in mercy; and that he hath cast all the sins of his people behind his back, and he hath cast all the sins of his beloved people into the depths of the sea of his Sons blood, which is able to quench the fears and the flames of hel in any mans soul, 2 *Cor.* 5. 19. *Mich* 7. 18, 19. *Exodus* 34.6,7. *Isa.*38.17. The learned world knoweth not this manner of

The *Lords* free love unto al his people.

Gods

Gods love, 1 *John* 3.1. Neither do they know [that fit man] the *one Mediator between God and men, the man Chriſt Jeſus*, 1 Tim. 2.5. Who hath carried all their ſins into a Land of forgetfulneſs, a Land not inhabited; this is a fit man of the Lords ſending out, *Levit.*16.21, 22. This is a ranſom that the Lord hath found, and he wil be gracious through him, *Job* 33. 23,24. And this Meſſenger is ſent *to bind up the broken hearted, and to proclaim liberty to the captives, and the opening of the priſon to them that are bound.* Now *in theſe days, and in this time, ſaith the Lord, The iniquity of Iſrael ſhal be ſought for, and there ſhal be none; and the ſins of Judah, and they ſhal not be found* any more, *Jer.*50.20. For the Lord hath laid all our ſins upon the back of Chriſt, *Iſa.* 53.6,7. And Chriſt hath nailed them to his croſs, and buried them in his grave, and we are compleat in him, *Col.*2.13,14, 15. And ſin ſhal not condemn thoſe that beleeve; for Chriſt is riſen again, to ſave, and ſanctifie, and glorifie thoſe that are one in him, *Rom.*8.33,34. and he hath made them *clean every whit*, Joh.13.10. But

Iſa. 61.1. Luk.4.18

Sect. 5. But if I ſpeak after this manner, I ſhall be cloathed with that reproachfull name of *Antinomian*; of which name our Pulpits have rung of late time, and by this means ſome people have got a habit of a proud and a high look, and a ſcomfull eye againſt their neighbours, and with diſdain they will turn away from them, as from one that had a plague ſore upon him; if it be their lot for to meet in the ſtreets: this I my ſelf, and others have experience of. For under the name of an *Antinomian* that will have no Law of God to walk by, as they ſay, and live as they liſt and pray for no pardon of ſin; under this name which is a falſe one, many honeſt godly men ſeem odious to thoſe they live by.

I ſhall inſtance onely in five men, which they ſay have, and do preach Freegrace, which is an occaſion, to open a gap to all licentiouſneſs.

And the firſt man is Doctor *Criſp*, a man that was famous and eminent for vertue, and an able Miniſter of the Goſpel of Grace, and one that made the Law of Faith and Love, his rule for to walk by, 1 *Joh.* 3.23,24. Now this

this man was brought upon the ſtage for an *Antinomian*, and Maſter *Burges* at *Lawrence* Church, did diſpute learnedly againſt him (but to little purpoſe) as one that would take up the weapons of a dead man, to fight with him when he was dead.

The ſecond man is young Maſter *Simpſon*, a man unblameable in his converſation, and a man eminent in the work of the Lord, but counted an *Antinomian*, and ſo looked upon as contemptible.

The third man is Maſter *Peter Sterry*; ſuch a man, as there are but a few in reſpect of the great number that are called the Miniſters of *England*; yet this man lyes under two reproachful names, as *Antinomian* or *Familiſt*, or elſe jeered at by ſome, for a Free-grace Preacher. This *Peter Sterry* is a man approved to be an Evangelical, Heavenly, Divine Preacher of the Myſtery of the everlaſting Goſpel.

Now, no miniſtery but ſuch a miniſtery, can be a ſoul-comforting miniſtery, becauſe it is full of Light and Life, Peace and Joy in the holy Ghoſt; but

But no new light, as some cry out; but an old light of Jesus Christ, *John* 1. 1, 2, 3, 4, 5. which was before the foundations of the earth were laid, read *Prov.*8.22,23.

Now the fourth man is one like unto Mr *Stirrey*, and that is Mr *Saltmarsh*, a man eminent to declare the King in his beauty, and that is Jesus Christ, who is *the rose of Sharon, and the lilly of the valleys*; And as an apple tree among the trees of the wood, is excellent, even so is Christ among his sons: and Christ is the pearl in the field; and as a shadow of a great rock in a weary land and all this Christ is to them that know him; and such can tel how to speak to his praise.

The fifth man, that I shal speak of, is, Mr *Bacon*, a man of worth, if some amongst us had ears to hear and eyes to see: But there are some, nay many, both in *London* and in the Country, to whom he is approved, both in their hearts and consciences, to be an able Minister of the Gospel of our Lord Jesus Christ; and one that is Evangelical and spiritual; and one that

that is made able, by the Spirit of Chriſt, to give a good Expoſition of the holy Word of God, which is a ſtrengthening of the feeble knees, and the hands that hang down, and this is his glory and joy, as *Paul* ſaid of the Church of the *Theſſalonians*, read 1 *Theſ.*2.19,20. And this is his crown, let him go where he wil.

But there are ſome that are like the blind man, as you may read in *Mark* 8. 24. that are half-ſighted men, and they encountred him, and cal him babler, and a ſetter forth of ſtrange doctrine, or new doctrine, that they do not know, and it is ſtrange unto them; and this was *Pauls* condition, read *Acts* 17. 18, 19, 20. And ſo it was with Chriſt, *Ioh.* 18.19,&c. But when Chriſt doth touch theſe half-ſighted men the ſecond time, then they ſhal ſee doctrine clearly, *Mark* 8.25.

But ſome do object and ſay, that he is ſlow of ſpeech, and of a ſlow tongue, and ſo was *Moſes*; *Lord*, ſaith he, *I am ſlow of ſpeech, and of a ſlow tongue*, Exod. 4. 10. But if *Moſes* his Lord be with his mouth, and the Lords Chriſt teach him what he ſhal

ſay

☞ ſay: (for the Lords *Aaron* can ſpeak well, and will be glad in his people, and he will be there ſpokeſman.) I mean, God in Chriſt, is, and will be with thoſe of a ſlow tongue, when he hath made them like unto *Moſes*; and then he will teach them, and they ſhall teach others, *Exod.* 4. 12, 14, 15, 16, & 7. 1, 2.

I deſire that I may not be accuſed of ſeeking the applauſe of theſe men that I have ſpoken of: for the praiſe of men to me, is as a feather upon my ſleeve, which the wind will blow away; but I have had thoughts of their worth, and not of theirs onely, and ſo I reſt.

☞ Now you that make your boaſt of the Law, and ſeem for to be a light, and a guide of the blinde, and inſtructers of the fooliſh, and teachers of babes, and yet diſhonor you the Lord, and break the Law of God, which you would ſeem to uphold, *Rom.* 2. 17, 18, 19, 20, 21, 22, 23. *If ye fulfil the royal Law according to the Scripture, then you would love your neighbor as your ſelf, James* 2. 8. But how little of this Law of Faith and Love, do you practice among

among your neighbors: if they be not of the ſame minde which you are? Do not you turn away from them with pride and diſdain, 1 *John* 3.23. and ſo begin to ſpeak evil of them, *James* 4. 11. under ſome notion, as *Antinomian*, that will have no Law of God to be their rule, nor ask for the pardon of ſin, and live as they liſt? And ſo you begin to call them Sectaries, and ſay there muſt be ſome courſe taken with them, for they are infectious; But if you had the Law of Chriſt in your hearts, that would be kinde and ſuffer long, and not envy, nor vaunt it ſelf, nor be puffed up, as ſome are, nor ſeek her own, nor eaſily be provoked, as the moſt are, *love thinketh no evil*, 1 *Cor.* 13. 4,5. And if in any thing ye be contrary minded one to another, God muſt reveal even this unto you, and love will ſuffer long for it, *Phil.* 3.15.

But on the contrary ſide, I my ſelf *Sect.* 6. have heard Maſter *Calamy*, to the grief of my heart, in an open and publike Congregation, make theſe people loathſom by his expreſſions, meaning, nay, naming theſe *Antinomians* or Law-deſtroyers; ſaying, That theſe people are

worſe then the Papiſts, for they would but take away the ſecond Commandment; and that they are worſe then the Prelats, for they would but take away the fourth Commandment; and that they are worſe then the bloody Cavaliers, that burned Towns, and daſhed out the brains of men. But ſaith he, Theſe men do labor for to daſh out the brains of all the Commandments at once, or to this effect. Now the Caution given with the accuſation, which is falſe, in reference unto thoſe that lye under this odious name of *Antinomian.* But his Caution was, That they ſhould be as wary of them, and ſhun them, as they would ſhun a man that hath the plague, and have nothing to do with them: And this cauſed ſuch poſtures, and ſuch jeſtures, and ſuch ſighing in many of the hearers, that it cauſed a ſecond grief of heart in me, to ſee it; and when they came forth from hearing, they fell into ſcorning and diſdaining of the innocent, and contemning of the upright.

Object. But you will object and ſay, That I would not have errors, nor Sectaries ſpoken againſt.

I an-

I anſwer, I would not have Wheat called Tares, nor Tares called Wheat, as many men do that judg of Spiritual Truths with carnal reaſon; and ſo they call truth error, and error truth: Neither would I have the hearts of the righteous mad ſad, whom God hath made glad; neither would I have the hand of the wicked ſtrengthened, *Eze.* 13.22. Neither would I have the Lambs of Chriſt to want their food, read *Joh.* 21.15. and then put into a Bears skin, and worried with the tongue, *and bitter words*, *Pſal.* 64.3. *Sol.*

Now this is the fruit, and the effect, of thoſe filthy devil-like names, as *Antinomian*, *Independent*.

The devil would have no law of God, neither would he depend upon God; therfore clothe men and women with theſe names, and then they ſhall be odious; but let ſome take heed, leſt they be like the accuſer of the Brethren, which is caſt down, *Revel.* 12.10. I am perſwaded, there are many that ſhall live in Heaven together, that do not live in love and peace upon the earth together. And this is the iſſue, and the ſad effect, that thoſe filthy names do

produce, which are frequent abroad, and it is an abomination to the Lord, for to sow discord among Brethren, *Prov.*6.16,17,18,19. If there be any errors abroad, or any thing amiss, throw your foolish and filthy names aside, and preach the Gospel of peace [if you can tell how,] for that onely will bring health, and cure, and amendment, and reveal the truth, and bring abundance of peace and truth, read *Jere.*23. 6, 7, 8. Which will be as the Fathers Commandment, and as a loadstone to draw thee up into Christ, out of whom, thou shalt proceed and be born, read *Ephes.* 1. 4,5. *Gal.*4.19. *Isa.*66. 12, 13. & 49. 22, 23. And Christ who is the Law of God, shall be with thee *when thou goest, and shall lead thee; and when thou sleepest, he shall keep thee; and when thou awakest, he shall talk with thee*, read and consider these Scriptures, *Psa.*32.8. *Prov.*6. 22. For Christ *is a lamp, and the light of the Law, which is in no wise grievous*, read *Prov.*6.23. 1 *Joh.*5.3. And Christ is the love-token of his Father, read *Rom.*5.8. And thus those that are counted loathsom *Antinomians*, do imbrace him as the effect

Christ and a Christian together.

of

of his Fathers love, which is the efficient cauſe of taking away ſin from men, read 1 *Ioh.*4.9,10. And ſo they account the blood of Jeſus Chriſt, God-man, to be the meritorious cauſe, that hath and doth cleanſe us from all ſin, paſt, preſent, and to come, 1 *Iohn* 1. 7. & 2. 1, 2. And ſo likewiſe, Chriſt is the rule of a Chriſtian, and the Law of God, which a Chriſtian doth walk by: And ſo likewiſe, Chriſt is a Chriſtian School-maſter for to bring him to God, *Gal.*6.15,16. *Pſa.* 1.2. *Eph.*4. 20,21. *Iohn* 14.6.

Sect. 7. A Prayer from the Scripture, to the Father, Son, holy Spirit, opening that Myſtery.

O ſweet God, and everlaſting Father, *Iſa.*9.6. Thou art a ſure foundation, and a ſure dwelling place, *Pſa.*90. 1, 2.

O ſweet Jeſus, thou that art built in, and upon this foundation, 1 *Pet.* 2. 5, 6. 2 *Pet.* 1. 3, 4. And thy ſons, and thy daughters, being in thee, thou proceedeſt forth, and comeſt forth from God, and bringeſt thy ſons, and thy daughters along with thee, *Eph.*1.3,4, 5. *Iohn* 8.42. *Iſa.*8. 18.

O ſweet, and holy, and bleſſed Spirit of God, which cometh from the Father,

John 15.26. and from the Son, and is ſent by the Son into the hearts of his ſons and daughters, for to make Chriſt, who is God-man, glorious in their eyes, *John* 16.13,14,15. *Isa.* 32.15.

O ſweet and bleſſed Spirit, which art one of three, and yet undividable,

NOTE. thou art but one God, bleſſed for evermore, and not three Gods, read 1 *Cor.* 8.5,6.

But out of thy love and wiſdom, O ſweet God, thou haſt made a diſtinction of thy ſelf in the firſt Creation, when thou ſaidſt, *Let us make man in our image, after our likeneſs, Gen.* 1. 26 And thou haſt made it good again in the ſecond Creation, when thou ſaidſt, *Go and make new Schollars, or new Diſciples.* Then thy power, O bleſſed Father, Son, and holy Spirit, goes along, and makes a new Creature in Chriſt, or for Chriſt; *Old things are paſt away, behold all things are become new,* read *Matth.* 28.18,19. 2 *Cor.* 5.17.

An excellent Simile.

A natural Tree growing up out of the earth, having his roots therein, and by the mighty power of God in his Creation, there goes effectual power from

from the earth into the roots, and so up into the body of the Tree, and so up into every branch, and causeth leaves and Fruit for the use of man, which Tree hath its Seed in its self, *Gen.* 1.11, 12, 29. *Heb.* 1. 2, 3.

NOTE. Now our Friend, Jesus Christ, is the Spiritual Tree of Life, which grows in the midst of the paradise of God, *Revel.* 2. 7. *Gen.* 2. 9. Now God the Father is the paradise, and the onely sweet Divine Garden, *Revel.* 2. 7. And Christ his Son, is the only sweet Flower in the Garden; and he is daily his Fathers delight, and in him onely God takes his pleasure, read these two Scriptures, *Prov.* 8. 22, 30. *Matth.* 17. 5.

NOTE. Now the fulness of the Godhead is the infinite Fountain of Divinty, in which Christ is a root, or rooted, and so grows up in that, and so Christ cometh out of God, and from God, *Col.* 2. 9. *Psa.* 68. 26. *Isa.* 11. 1, 10. *John* 14. 10, 11. & 17. 8, 21. & 1. 18. And so Christ is Gods King upon his holy Hill of *Sion*; and God hath given him to be the Head over all things to the Church, which is his Body; now the

true Church of God, is *the fulneſs of Chriſt*; and the true Church, is moſt compleat in Jeſus Chriſt, *Pſal.* 2. 6, *Epheſ.* 1. 22, 23. *Coloſ.* 2. 10. *Pſal.* 45. 13.

NOTE. ☞ Now this is matter of great comfort unto a perticular poor ſoul, for to have the bleſſed and infinite God anointing Jeſus Chriſt our Head with his fulneſs, that we might receive *of his fulneſs*, even *grace for grace*, in Chriſt Jeſus, *Heb.* 1. 9. *John* 1. 16. And ſo likewiſe, it is an inlivening comfort to a poor fainting, panting, and thirſty ſoul, for God to pour out his precious ointment upon the Head of thy *Aaron*, that is, Jeſus Chriſt: And ſo from him, as thy Head, this ointment runs down upon thy Beard; nay, it runs into thy heart, into every corner of thy heart, and it runs down to the skirts of his garments, that is, to every poor member of his; and he fills, and refreſhes them with his Grace, which is *as the dew that deſcended upon the mountains of Zion; for there the Lord gives a bleſſing, even life for evermore*, read *Pſa.* 133. 2, 3.

NOTE. Now this is the River, *the ſtreams whereof*

whereof ſhall make glad the City of God. [Now the heart of a right Chriſtian, and a true believing man or woman, is the City of God,] and *the holy place of the Tabernacles of the moſt High*, and the infinite Divine Conſolations of the Spirit, which is God, bleſſed for evermore; runs thorow this City, and maketh it glad, when the world is turned upſide down, read *Pſa.* 46.4, 5, 6.

Now you that ſtand for Fruits, and for Notes, and Signes, conſider well what Tree they grow upon; for a natural tree may bring forth excellent Fruit, to the natural ſight; and if you take this natural Fruit for to be Notes and Signes ſpiritual, you will deceive your ſelves, as the moſt of the world do to this day, becauſe *the natural man receiveth not the things of the Spirit of God; neither can he know them:* and if he hear of them, by the hearing of the ear, he makes a jeſt of them, *for they are fooliſhneſs unto him*, 1 *Cor.* 2. 14. But if you grow in the Tree of Life, as the Branch doth in the Vine; which Tree and Branch, *Zech.* 6.12. is Jeſus Chriſt; then you ſhall

Sect. 8. NOTE.

ſhall live and receive of his life, and bring forth fruit by his ſtrength; for in him, and with him, and by him you ſhal be able to do all things, and without him you can do nothing to pleaſe God, *John* 15.4,5. *Phil.*4.13. *Heb.* 11. 6.

O ſweet and bleſſed Spirit of God, which workeſt all our works in us, and for us, *Iſa.*26.12. And as a natural tree, whoſe ſeed is in it ſelf, and having its roots in the earth; and ſo receiving nouriſhment in at the roots, without which it could not live: But that nouriſhment which the roots do receive in, runs up the body of the tree, into every branch of the tree, and cauſeth a fruitful flouriſhing of green leaves, and fruit for the uſe of men, and this turns to the praiſe of God, and the good of men; and all this is the work of the ſweet Spirit of God, through the whole courſe of nature.

NOTE. But in a ſupernatural way of grace it is unſpeakable, and ful of glory: Chriſt is the ſpiritual tree of life, which is rooted in God, *Iſa.* 11. 1, 10. *John* 1. 18. *John* 17. 23, 24. Now the ſweet Spirit of God, which is only

one

one God, Eph. 4. 6. cometh down from heaven into Chriſt, not by meaſure, but in the fulneſs of God, to dwel in the body of the tree of life, which tree is Jeſus Chriſt, *John* 1. 32, 33,34. *Joh.* 3. 34. *Col.* 2, 9. *&* 1. 19. Now the ſweet Spirit of God is the head and life of this tree; and this tree is the head and life of the branches, which are ſurely graffed into this tree. Now God is the head of Chriſt and his life; and Chriſt is the head of the Church and their life, *Col.* 3. ,4. Now Jeſus Chriſt, being man united unto God, and God dwelling in this man Chriſt; now Chriſt, being man, and ſo weak, ſaith this of himſelf, *I*, ſaith he, *can of mine own ſelf do nothing; as I hear I judg, and I ſeek not mine own wil, but the honor of the Father which hath ſent me, John* 5. 30. And thus Chriſt reaſons with *Philip*, that he might lead *Philip* through himſelf unto the Father, that he might give God the Father the honor of his love for Chriſt; & thus Chriſt ſeeks the honor of his Father. Now Chriſt, being the ſpiritual tree of life, and *Philip* a branch of this tree, the ſpirit of life runs through

through this tree into all the branches, and cauſeth the branches to bring forth the fruit of praiſe to God.

And thus Chriſt and his members do ſeek to advance the glory of the Spirit of life, which is God, as you may ſee by theſe words, *Have I been ſo long with you*, ſaith Chriſt to Philip, *and yet haſt thou not not known me? He that hath ſeen me hath ſeen the Father: And how ſayſt thou then, Shew us the Father? Beleeveſt not thou, that I am in the Father, and the Father in me:* [*The words that I ſpeak unto you, I ſpeak not of my ſelf,*] Mark this; *But the Father that dwelleth in me, he ſpeaketh the words, and he doth the works: Beleeve me* Philip, ſaith Chriſt, *that I am in the Father, and the Father in me*, *Joh.* 14.8,9,10,11. And thus Chriſt, the tree of life, bears and brings forth honor to his Father; and thus the branches of this tree bring forth fruit, and give the honor of it wholly unto God; inſtance in *Paul*, *The life*, ſaith he, *that now I live, it is not I, but it is God in Chriſt that lives in me*, *Gal.* 2.20. And thus the ſweet Spirit of God cometh down into

to the head of the body, which head is Chriſt, and ſo down into the branches, which are the body of Chriſt, and the Church of Chriſt, which Church is *created in Chriſt Jeſus*, *Eph.*2.10. *God is a Spirit*, *John* 4. 24. *If I be lifted up from the earth*, ſaith Chriſt, *I wil draw all men unto me*, *Joh.* 12. 32. that is, Chriſt, who is God in the Spirit, ſhal draw men, with the Spirit, up into Chriſt; and they ſhal be all taught of God the Father, who is a Spirit, and learn of him ſpiritually to come to Chriſt, *John* 6. 44, 45,46. And thus you may ſee, that a Chriſtian, in deed and in truth, is not in Jeſus Chriſt, or for Jeſus Chriſt, after a carnal manner, or after the rudiments of the world, or after the laws of mens making, *Col.*2. 8, 18, 19,20. But as the Apoſtle *Paul* ſaith, [We, ſaith he, *worſhip God in the ſpirit, and* we *rejoyce* with the ſpirit *in Chriſt Jeſus*,] *and have no confidence in the fleſh*, or fleſhly ordinances, *Phil.* 3. 3. Carnal reaſon and fleſhly wiſdom may and do handle thoſe things which we cal the ordinances of God, and it may be very learnedly, and with a ſeeming

NOTE.

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shew of zeal and piety; and yet, for all this, be but carnal and fleshly; and like the grave where *Mary* stood weeping, because she could not find her Lord Christ there: now Christ was risen and gone, and she sought the living among the dead, *John* 20. 11, 12, 13. *Luk.* 24. 5. And so a poor soul stands by the ordinances, that most men handle, weeping; because it finds them dul, and cold, and dark: And if one ask the poor soul, why it weeps; it answers, as *Mary* did, I weep, because I cannot find my Christ here: These men cannot tel me of my beloved Lord, whom my soul loveth.

An allusion.

Observe.

An Advice.

Let me advise thee a little, O thou poor soul, thou must go a little beyond these dark and dul watchmen; ☞ *I was,* saith the Church, *but a little passed from these watchmen, but I found him whom my soul loveth; I held him and would not let him go:* such is the love of the soul unto Jesus Christ, that it cannot be satisfied without Christ, read *Cant.* 3. 3, 4. Such a man is the only man for a sick soul, that beleeves what he speaks, and speaks what he hath seen and learned of

A true preacher.

of Christ, read 2 *Cor.* 4. 13. *Eph.* 4. 21.

Now the man in Christ, with the spirit of Christ, speaks spiritually of God in Christ: and the Spirit of Christ is the Saints rest, or resting place; for unto that the Saints *flee as a cloud, and as the doves to their windows,* for shelter and for food, *Isa.* 60. 8. *Sect.* 9.

The Spirit of God is the original good, and the only sweet good unto the spirits of men; *The Lord Iesus Christ,* saith the Apostle, *be with thy spirit,* 2 *Tim.* 4. 22. Thus the sweet Spirit of God comes down into the tree of life, which is Christ, and so into the branches that grow in this tree of life; Christ is the tree out of which these branches grow and come forth, *Iames* 1. 17, 18. *The Spirit of God*

Every true beleeving man and woman is a branch in Christ, the tree of life; and the sweet Spirit of God is their life that they live by, and move by, and act by, *Acts* 17. 28. And it pleaseth the sweet Spirit of God, to give this title to the branches in Christ, *That they might be called trees of righteousnes, the planting of the* *The Saints life.*

NOTE.

Lord

Lord, by the rivers of his sweet Spirit, that he may bring forth fruit in his season; read and compare *Isa.*61.3,9, 10,11. and *Psa.* 1. 3. together. And thus the sweet Spirit of God works all the Saints works in them and for them, *Isa.*26.12,13,19,20.

1. And thus the holy Spirit of God doth write his Law in their hearts, even the Law of Faith and Love, which they account of great use.

2. Secondly, They live not as they list, but as the Law of the spirit of life in Christ Jesus doth constrain them; and so in its love it doth direct them, read *Isa.* 30. 21.

3. Thirdly, We are to do nothing for Christ, as the most people in the world do to this day; for this were to go down to Egypt, the flesh, for strength to get Christ: but this wil be to no purpose, or vain labor. [Now in this case, *Our strength is to sit stil,* saith the Prophet, read *Isa.*30.7.] Christ is *a gift of God,* John 4. 10. and not for us to get of God or from God. We are not to work for life, but we are to work from a principle of life which is in Christ Jesus: A right knowledg of this

this; and the exceeding great and precious promiſes, and the in-comes, and the in-dwelling of the Divine Nature in our nature and in our hearts: Now this is the ſeed in the tree of life, which wil cauſe us to ceaſe from our ſelves, whoſe breath is in our noſtrils; and we ſhal ceaſe from our own doings; *For wherein are we to be accounted of?* Now in this day, and at this time, *The loftineſs and the haughtineſs of men ſhal be made low: and the Lord alone ſhal be exalted in that day*, read and compare 2 *Pet.* 1.3,4. *Iſa.* 2.17,20, 21,22. together. Now when the grace of God in Chriſt doth abound in your hearts, ſaith the Apoſtle, That *wil make you that ye ſhal neither be barren nor unfruitful in the works of the Lord, nor in the knowledg of our Lord Jeſus Chriſt*, read 2 *Pet.* 1. 5, 6, 7, 8. Now this wil ſtop the mouths of your adverſaries, that ſay that you ſay, Chriſt hath done all for you, and you need to do nothing: Now I know you wil anſwer and ſay, as Chriſt ſaid to *Philip*, The words that you ſpeak, and the works that you do, it is not you that do them, but it is Chriſt, who is

NOTE.

The Saints defence.

God, that dwelleth in you, that doth all in you and for you; and by the ſtrength of Chriſt you do what you do; and Chriſt ſhal have all the praiſe, *Ioh.* 14. 10.

4. Of the pardon of Sin.

Fourthly, You are accuſed of ſaying, That you need not pray for the pardon of ſin: Now the Love of God, and the Blood of Jeſus are the pardon of ſin, and the pardon for ſin: and the ſweet Spirit of God is the Meſſenger that brings the Manifeſtations of this pardon unto the ſoul, nay into the ſoul, and makes it glad: In my love *I have bloted out thy ſins as a thick cloud,* Iſa.44.22 ſaith the Lord. And with my Sons blood I have writen a pardon, *Rom.* 5. 8, 9, 10, 11. *Heb.*9.22, 28. Now this pardon lies in the Covenant, ordered in all things, and made everlaſtingly ſure, though I do not as yet beleeve it, or at ſometimes I do not ſo clearly ſee it, or feel it in my ſoul; Read and conſider 2 *Sam.* 23. 4, 5. *Hebr.* 10. 16, 17, 18, 19.

The time of Temptation,

Now in time of Trouble, or in time of Ignorance, when men do not beleeve; or in time of Deſertion, when God doth withdraw himſelf, or hide his

his face; or in the time of men being weak in faith, then they are apt to think that there is no pardon, or that there muſt be one got made for them; but there is one ready for them before they pray for it or cal for it, *Iſa.*42.6,7. Now the love of God, and the blood of this man, ſaith the Apoſtle, meaning Chriſt, who offered one ſacrifice for ſins, from the foundation of the world, 1 *John* 4. 9. *Heb.* 10. 12,14. *Rev.*13.8. Now this is the pardon that is ever ready for poor ſinners to come unto, and *it is able to ſave them to the uttermoſt*, Hebrews 7.24, 25, 26.

Now we are not ſo much to ask for the pardon, for that is ſure and ſtedfaſt in the heaven of God; but we are to ask much more for the manifeſtations of this pardon in our own ſouls, and that by the Spirit of God; and this wil make *the lame man leap as an Hart*, Iſa. 35. 5,6,7. and make the ſick man wel, and heal all our doubts, and expel our fears, and make us holy and heavenly before God; as for inſtance, ſaith *Ieremiah*, *The Comforter that ſhould relieve my ſoul, is far from me*, Lam.1.16. And

How the ſoul is refreſhed.

Davids prayer Pſ. 51. opened.

ſo in *David*, Lord, ſaith he, I know my pardon is ſure, but there is a cloud before me and it; Lord, ſaith he, take this cloud away, and cauſe me to hear the joy and gladneſs that I had wont to have in and with the Spirit of Chriſt. O Lord, reſtore this joy, and let me have thy free Spirit to comfort me and uphold me. O Lord, let thy holy Spirit be conſtantly in my breſt, or in my heart, *that the bones which thou haſt broken, may rejoyce.* The abſence of thy Spirit, O God, is as the breaking of bones: and the preſence of thy Spirit, O God, is as marrow and fatneſs, and as wine upon the lees: And thus it was in *David*, Pſa. 51.8,9,10,11,12. And thus it was between the Church, and the Spirit of Chriſt, in her union and communion with the Spirit of Chriſt; I am thine, and thou art mine, ſaith the ſoul to Chriſt: *I am my beloveds, and my beloved is mine*: And this we know, ſaith the Apoſtle, by the Spirit of God, which he hath freely given unto us, *Cant.* 6.3. 1 *Cor.* 2. 12,13.

Now the queſtion is not, whether there be a pardon or not a pardon; but whether

whether I, ſaith a poor ſoul, have any intereſt in this pardon, or no, I know not. And if I had, ſaith a poor ſoul; or if I could but get, ſaith another poor ſoul, the aſſurance of the pardon of my ſins, then I ſhould tread the world under my feet. I know, ſaith another poor ſoul, that there is a pardon, but whether it be for me or no, it is not as yet revealed unto me; but if it were revealed in my ſoul, then it would be as a crown of life to me: as *David* ſaid, *Lord*, ſaith he, *thou haſt crowned me with loving kindneſs, and with tender mercies*, Pſa.103. 4,10,11,12.

The perplexities of a poor ſoul wanting aſſurance.

Now the word *Pardon*, which is ſo much ſpoke of amongſt us, and prayed for by us, it is apparently known to be, and to be generally held forth unto all men, for Chriſt hath ſpread as large a plaiſter as *Adam* made the ſore, *Rom.* 5.18. 1 *Tim.*2. 4,5,6. *And life, and death, good and evil, bleſſing and curſing, are ſet before men: therefore chuſe life*, O men! *for why wil ye dye, O ye ſons of men?* Deut.30. 13,14,15,19. Ezek.18.31.

Now you wil ſay, I am for general Redemption, and for free wil. NOTE.

An Objection made and anſwered.

I anſwer; I am for that which God is for; *It is not in faln man to direct his ſteps to God*, Jer. 10. 23. All men in *Adam* went out of the way from God and are to be found in a way of ſin, *Rom.* 3. 11, 12, 18. *Can the Ethiopian change his skin? or the Leopard his ſpots?* No, it is their nature: we have a proverb, That cuſtom is a ſecond nature: Man, at the firſt, falling into ſin, ſin is become a cuſtom, and ſo is become a ſecond nature; and ſo men drink in ſin, as a fiſh drinks in water, *John* 8. 44. The Ethiopian cannot change his skin, no more can a man change himſelf, that is accuſtomed to ſin, *Jer.* 13. 23. A man, in his ſins, is dead to true living actions, *Eph.* 2. 1, 4, 5. Now God, in his time of love, came the ſecond time to man, and ſaid unto him, *Live*; and this was a more high and excellent life then that which the firſt *Adam* had, read *Ezek.* 16. 6, 7, 8. Now a man, in and by nature, may give credit unto God: and thus the Heathen Philoſophers did: And ſo men may naturally give credit to the Scriptures; and thus the moſt men do, and no more. But now to beleeve Evangelically

NOTE.

NOTE.

vangelically, That the moſt high God came down, and became Chriſt, and was manifeſt in our fleſh, 1 *Tim.*3.16. *Heb.*2.14. and was made in the likeneſs of man, and was found in faſhion as a man, *Phil.* 2.6,7,8. And he was our pardon and our ranſom to free us from ſin, and from hel & the grave; and hath raiſed us up together with himſelf, that we may be where he is, and that is in God, *Col.*3.3. Now if you would find God, you muſt look for him in Chriſt: and there you ſhal find him reconciled to his Church in Chriſt. NOTE.

Now if you ask, where you may find the Church; you may find the Church and God both together in Chriſt, 2 *Cor.*5.17,18,19. Now this is a great myſtery, to know *Emmanuel, God with us*, or in us, *Mat.*1.23. receiving us up into glory with his Son, or in his Son, 1 *Tim.*3.15,16. Now faln man hath not free wil to beleeve this great myſtery: he may hear the report of it, but he cannot ſee it; *For fleſh and blood hath it not to reveal unto him*, Mat.16.16,17. But the man that is raiſed up in Chriſt, the new man, he ſees and beleeves this great myſtery, NOTE. Where the Church is.

No free wil to good.

1 *Cor.*2.12,13,16. and doth acknowledg, *that it is not of him that willeth, nor of him that runeth, but of God that sheweth mercy*, Rom. 9.16. And Faith is the gift of God in his new Creation, that the boasting of free wil which is natural, earthly, and a work of the old Creation, may be abased, *Eph.*2.8,9. Now free wil, in faln man, is, to do evil continually: every imagination and thought of his heart is evil; nay, the very purposes, and his desires every day are evil: and thus the earth is corrupt before God, and all earthly men, *Gen.* 6. 5. 11, 12, 13. read the whole Chapter. *The spirit of a man is the candle of the Lord*, as the Sun in the Firmament is, *Prov.*20.27. Now the spirit of man being darkened by that sin of eating of the forbiden fruit and so degenerating from its first principle of light, remains now in a dark light, like unto that of the Moon, which is a light for the night, which a man cannot see by to do the works of the day, *Gen.*2.17. Now mark, This is a way through which God doth produce & bring forth his greatest light into the world, to renew and restore men again:

NOTE.

Now

Now faln man, in that eſtate, hath not free wil to do good, but he hath free wil to do evil conſtantly: And the reaſon is, becauſe ſuch a man *is at enmity againſt God*, Rom. 8. 6, 7, 8. Now free wil to do good doth only belong to the moſt high God, for evil he doth none: *Whatſoever the Lord willed or pleaſed*, mark this, *that did he in heaven and in earth, in the ſea and all deep places*, Pſa. 135. 5, 6, 7. Therefore, becauſe he is above all and there is none equal with him, he may lay mercy on whom he wil lay mercy, and whom he wil withdraw his mercy from, ſuch a man hardeneth preſently: Inſtance in *Pharaoh*, Rom. 9. 17, 18. Now you wil ſay unto me, ſaith the Apoſtle, *Why doth God as yet find fault*, or complain; *for who hath reſiſted his wil?* Rom. 9. 19. *Nay, but, O man, who art thou*, ſaith the Apoſtle, *that repliest againſt God?* There are ſecrets with the Lord concerning this thing, which thou canſt not reach unto with thy natural reaſon, nor compaſs in thy carnal underſtanding: For what if God be willing to ſhew mercy to one and not to another, and give no account of

NOTE.

Free wil belongs alone to GOD.

Object.

Anſw.

of it: Is there any equal with him, for to call him to an account, and to judg him? if not: then be ſtill O vain man;
NOTE. for he doth what he will, and which way he will, for to bring forth his own glory, and the riches of his grace, *Rom.* 9. 20, 21, 22, 23. And thus much of freewil in the bleſſed God, and of freewil in ſinful man.

CHAP. IX.

The Spiritual Opening and Application of theſe Scriptures: *VIZ.*

*Iſai.*55.1,2,7. *Revel.*13.8. *Eph.*1.4,5. *Rom.* 5. 8. *Pſal.* 68. 18. *Rom.*8. 3. *Heb.*9.22,28. 1 *Cor.*2.14. *Pſal.*25. 11. 2 *Sam.*23.5. *Mal.*3.6. *Pſa.*30. 7. 1 *Pet.*1.5,7. *Iſa.*43.1,2,5. *Joh.* 20.13. *Pſal.*4. 6, 7, 8. *Pſal.*51.8, 12. *Pſal.*73. 25,26. *Pſal.*36. 8,9. *Cant.*1.3,12,13. *Eze.*16.14. *Cant.* 4.1. *Pſal.*118.22,23,24. *Cant.*2.4. *Epheſ.* 1. 3, 4, 5. *John* 1.16,17,18. *Iſai.*53. the whole Chapter. *Hoſea* 13.14.

13.14. 1 *Cor.*15.54, 55,56, 57,58. *Heb.*2. 14,15. *Heb.* 12.2. *Epheſ.*2. 10. *Matth.*5. 15,16. 1 *Cor.*1. 30. *Matth.*9. 2. *Revel.*2.9,10, 11,13. *Luke* 6.22,23. *John* 16.32,33. *John* 15.5. *Pſal.* 119.32. *Pſal.*110. 3. *Rom.* 7. 22. *Pſal.* 1. 2. 1 *John* 5.3. 1 *Cor.*6.17,19,20. *Phil.*2.13. 2 *Pet.* 1.8. *Heb.*2.9,10,11. *John* 17.4,5, 6. *Iohn* 19.30. *Iohn* 4.10. *Iah.* 15. 5. *Dan.*9. 24. *Pſal.*17. 15. *Revel.* 14. 1, 2, 3, 4, 5. *Pſal.*149.4, 5, 6. 1 *Cor.* 15. 47, 48, 49. *Luke* 1. 35. *Gal.*4.19. *Pſal.* 27. 4. 1 *Iohn* 3.9. *Luke* 10. 42. *Luke* 18.19. 1 *Cor.* 15.50. *Rom.*7.18. *Gal.*5.17. *Gal.* 6.14. *Rom.*7.21,22,23,24,25. *Col.* 2.13,14,15. *Heb.*2.14,15. *Rom.*7. 4. *Tit.* 2. 11, 12. *Mark* 10. 17. *Luke* 18. 11,12. *Rom.*9.30,31,32. *Pſal.*27.1,3,5. 1 *Pet.*2.3,7. *Pſal.* 45. 1,2. 1 *Tim.*1.12,13,14,15,16, 17. *Pſal.* 27. 13,14. *Tit.*2. 11,12. *Cant.*2. 4,5,6. *Cant.*8.13,14. *Pſal.* 16.11. 1 *Iohn* 4.8. 1 *Iohn* 4. 8,9, 10. *Ioh.*17.6. *Ioh.*6.68,69. 2 *Sam.* 23. 2,4,5. *Pſal.* 27. 1,3. *Iohn* 15. 26. *Pſal.*27.4,5. *Epheſ.*3.16,17,18, 19. *Rom.*5.5. *Iohn* 16. 13,14,15.

Iohn

Iohn 17. 21,22,23,24,25,26. *Pſal.* 103. read the whole Pſalm, *Revel.* 22.1,2,3,4,5. *Pſal.*36.7,8,9. *Acts* 17.28. *Revel.*14.4,5,6. *Pſal.*87.6,7. *Pſal.*68.26. 2 *Cor.*6.14,15,16. *Heb.* 12.18,21,27,29. *Heb.*1. 10,11,12. 2 *Pet.*3.10,11,12,13. *Iſai.*33.14. *Exod.*3.2,3,4. 1 *Cor.*2. 11, 12, 13. 1 *Pet.*1.5,7,8. *Heb.*13.8. *Pſal.*1. 4,5. *Pſal.*50.19,20.21. *Habak.*1. 13. *Heb.*2. 14,15. *Revel.* 22. 16. 2 *Chron.* 18. 19, 20, 21, 22, 33, 34. 1 *Sam.*17. 47, 48,49,50. *Acts* 14. 15. *Gen.*49.26. *Pſal.*107.8,15,21, 31, 42, 43. *Pſal.* 139. 14, 15, 16. *Pſal.*49. 12. *Gen.*1. 31. *Gen.*3.1,5. *Gen.*4.8. *Gen.*2.7,16,17. *Gen.*3.7, 8,16,17,19. *Rom.*8. 21,22. 1 *Cor.* 15, 44, 45, 47. *Revel.* 5. 5,8, to the end, *Hebr.* 1. 10, 11, 12. 2 *Cor.*3. 17,18. *Pſal.*94. 7,8,9,10, 11. *Gen.*1.31. 1 *Iohn* 3.8. *Rom.*8. 28. *Pſal.*103.14,15. *Hoſea* 13.9. *Pſal.*30.5. *Iſai.*27.4. *Hoſea* 14.4. *Gen.*3.8. *Tit.*3.4,5,6. *Pſal.*110.3. *Revel.* 22. 2, 4, 5, 16. 1 *Iohn* 3.9. *Matth.*12.28,29. 2 *Cor.*7.1. *Luke* 18.9. *Rom.*7.18. *Coloſ.*2.14. *Gal.* 6.14. *Col.*1.27,29. *Gal.*6.14. *Rom.*

7.15.

7.15. *Rom.*7.25. *Iere.* 23. 21, 30, to the end, 1 *King.* 22. 11, 12. 2 *Pet.*2.1. *Matth.*24.24,25. *Phil.* 3.20. *Epheſ.* 2. 20,21. *Iohn* 14. 2. *Iſai.*33.17. *Phil.*3.20. *Gen.*5.24. *Heb.*11.5. *Pſal.*9.10. 1 *Iohn* 4.1, 2, 3. *Iſai.* 1. 11, 12. *Iſai.* 58. 2,3. *Iere.*7.4,8,14. *Iere.*5.30,31. *Phil.* 3. 4, 5,6,7,8. 1 *Corinth.*1. 18,19, to the end, 1 *Corinth.*13. 4,5,6,7, 8. 1 *Iohn* 3. 11,12,13. *Iames* 4. 1. *Mark*7.21,22. *Reveſ.*12.1. *Gen.* 2.2,3. *Heb.*4.9,10. *Matth.*17.5. *Iohn* 17. 23, 24. *Hebr.* 2. 11, 12, 13.

I Shall ſpeak a word of the freeneſs of the pardon, which is, in general, held forth unto all men, *Iſai.*55. 1,2,7. This is the ground, I confeſs, of every ones coming, that comes aright. If the pardon be free to every one, then I am within the number: Now this pardon of ſin which we pray for, it is not to be made now; for it was in God with Chriſt, *before the foundation of the world*, *Rev.* 13. 8. *Eph.*1.4,5. *Rom.*5.8. *Pſa.*68.18. *Rom.*8.3. *Heb.*9. 22,28. And ſo much in general of the pardon *Sect.* 1.

NOTE.

pardon of sin. Now I shall speak a word of this pardon in particular. And here lyes a scruple, and here lyes everlasting comfort.

Object. I know, says some, this pardon is held forth to all: But yet for all this, I cannot beleeve that it is for me.

Sol. I answer, If you know it by the
NOTE. hearing of the ear naturally and carnally, and by the seeing of the eye sensually, and according to your natural sense, and no more; then you cannot
☞ know it, nor beleeve it by these, for your good; because it is *spiritually discerned*, 1 *Cor.* 2. 14.

2. Secondly, I answer, A man may have a true knowledg of the pardon of his sin, and yet have the comfortableness of it withdrawn for a time.

Now here comes in a right panting,
NOTE. and breathing, and praying; not for the pardon of sin, for that is sure in God: but here is a praying for a comfortable evidence, and the sweet manifestations of the Spirit of God, to my soul, or in my soul. *O Lord* (saith *David*) *pardon my sin*, *Psalm* 25. 11. Now *David*, at this time, did know that his sins were pardoned.

You

You will ask, how I know that? *Queſt.*

He himſelf ſaid, *That God had made with him an everlaſting pardon or covenant, ordered in all things, and ſure; and this is all my ſalvation, and all my deſire, although he make it not to grow*, ſaith he, 2 *Sam.*23. 5. And I know the Lord changeth not, for he hath ſaid it, *Mal.* 3. 6. Now *David* was a ſtrong man in the Lord; and yet he was up one while, and down another while. Up when the Spirit of God did act the grace of Faith in him, then he did *flouriſh like a green bay-tree*, and then his *mountain was ſtrong*; but when the ſweet Spirit of God did withdraw it ſelf, then *David was troubled*, *Pſal.*30.7. *Anſw.* NOTE.

Now a poor ſoul in its winter ſeaſon, when its fruits are in its roots, is kept by the power of God, as in the ſecret chamber of God, and lives upon a word of promiſe, when it doth not ſee the ſpirits fruits at that time; it beleeves that God is faithful, though he doth not ſhine upon it, and cauſe it to grow, 1 *Pet.*1.5,7. *Iſai.*43.1,2,5. *Sect.* 2. NOTE.

Now a poor ſoul not having the heat and ſunſhine of the Spirit, is diſcontented,

tented, though it may have its eye fixed upon its pardon, which is ſure and ſtedfaſt. *O*, ſaith *Mary Magdalen, they have taken away my Lord:* And ſo ſaith the poor ſoul, *Iohn* 20. 13. *O Lord*, ſaith *David, let the light of thy Spirit ſhine into my ſoul*; and that will make me *more glad, then corn and wine increaſed, Pſal.* 4. 6, 7, 8. One ſmile from thy fatherly countenance, O Lord; one beam or glance of the refreſhings of thy ſweet Spirit. O let me hear of ſpiritual joy and gladneſs, and then I ſhall follow thee all the day long. *My ſoul panteth for thee the living God:* I cannot live, but in thy light; reſtore my wonted joys: My *heart and my fleſh fail me. But God is my rock, and my well-ſpring of joy*, and he never faileth: and this is all my joy, *Pſal.* 51. 8, 12. & 73. 25, 26. & 36. 8, 9.

NOTE.

The poor ſoul once being poſſeſſed of this ſpiritual dew, it begins to ſpeak of the excellency of Chriſt, while the Spirit of grace ſitteth as king in my ſoul, and hath ſpred his table full of divine Graces, upon which my ſoul doth feed: and while the King ſitteth upon his

NOTE.

his throne in my ſoul, ſaith the Church, my graces ſend forth *a pleaſant ſmell.* While the king lodgeth within my breſt, ſaith the poor ſoul, he his ſweet as *a bundle of myrrhe* to my ſoul. And the king ſaith, I am *fair*, and there is no ſpot in me, becauſe of the comelineſs which he hath put upon me: and he ſaith, that I am *fair*, and have *doves eyes*, read *Cant.* 1.3,12,13. *Eze.* 16. 14. *Cant.* 4. 1. Now a poor ſoul being brought by the king into the *banqueting houſe*, on the day of the Lord, nay, in the day of the Lord, and upon the Lords day, I mean Chriſt, who is the Lords day, *Pſalm* 118. 22, 23,24. Now Chriſt is the king of this day, and the day it ſelf, in which, every true believing ſoul doth abide for ever; nay, Chriſt himſelf is the houſe, into which the poor ſoul is brought, and Chriſt himſelf holds his *banner* of *love* over a poor ſoul, and makes it glad in himſelf, *Cant.*2.4. NOTE.

Now Chriſt and the ſoul have ſweet communion together, and Jeſus Chriſt tells the ſoul of his Fathers great love unto it, *before the foundation of the world*; and that he hath *choſen it in him,* Sect. 3.

and bleſſed it with all ſpiritual bleſſings, in heavenly places in himſelf. And Chriſt tells the ſoul, that it ſhall
NOTE. ſtand [in him] for ever [before God,] and *be holy and without blame before him in love, Epheſ.* 1. 3,4. And Chriſt tells the ſoul, that he came out of the *boſom of the Father,* to be its ranſom, and to pay its debts, to the law, and to ſin, and to hell, and the devil, and the grave, *John* 1.16,17,18. *Iſai.*53. read the whole Chapter, *Hoſea* 13. 14. 1 *Cor.*15. 54, 55, 56, 57, 58. *Heb.*2. 14, 15. And ſo likewiſe, Chriſt tells the ſoul, he will inable it to beleeve all this, *Heb.* 12.2. And ſo Chriſt tells the ſoul, he will make it fruitful in good works, before God and men, that they *may glorifie God on their behalf, Eph.* 2. 10. *Matth.* 5. 15, 16. And Chriſt
NOTE. tells the ſoul, he hath done all for it that it ſtands in need of, and that he is all unto it, that it wants, 1 *Cor.* 1. 30. And Chriſt bids the ſoul, *be of good cheer for its ſins are forgiven, Matth.* 9. 2. and he hath *overcome the world* for it, though it live amongſt men that are ſlanderers, and ſay, it will have none of his Law to be its rule, and call

call it *Antinomian*; that will live as its own liſt: For Chriſt hath done all for it, and it needs to do nothing at all. And this they ſay, It will not pray for pardon of ſin; for God ſees no ſin in it: and they ſay, it takes liberty by Freegrace to ſin, and is infectious as the plague. But mark how Chriſt ſpeaks to the ſoul, *Be of good cheer*, poor ſoul, *for I know thy works, and thy tribulation, and patience, and poverty, and where thou dwelleſt, even where Satans throne is, Revel.* 2.9, 10, 11, 13. But be of good cheer, O poor ſoul, though theſe men hate thee, yet thou art bleſſed; and when they ſhall ſeparate thee from their company, and ſhall reproach thee, and *caſt out thy name as evil, for my ſake; rejoyce thou in that day, and be of good cheer*; for I have overcome this world of men, *Luke* 6.22,23. *John* 16.32,33.

NOTE.

Now mark how Jeſus Chriſt doth vindicate theſe reproached ones. I know, ſaith Chriſt, that you acknowledg, *that without me you can do nothing, Joh.* 15.5. When I have inlarged thine heart, and put my ſelf therein [ſaith Chriſt] then I will be thy law,

NOTE.

and thy rule, and thy day, and thy power; and thou shalt be willing in me, and I will be thy law, in which thou shalt delight; and it shall not be grievous but thy joy, *Psa.*119.32. & 110. 3. *Rom.*7.22. *Psal.* 1. 2. 1 *John* 5.3.

2. Secondly, Thou canst not live as thy own list, O thou poor soul, saith Christ, for thou art not thy *own*, I have bought thee with a *price*, and thou art joyned unto me, in, and by the Spirit; and thou shalt live as I will have thee, saith Christ, for I will give thee, *both to will, and to do of my good pleasure*, and thou shalt not be *barren nor unfruitful*, 1 *Cor.*6.17,19,20. *Phil.*2. 13. 2 *Pet.* 1.8.

3. Thirdly, Jesus Christ did not suffer and die for himself, but he tells thee, O poor soul, that he died for thee, to bring thee as a *son unto glory*, and bids thee be of good cheer, for he hath *finished the work which God gave him to do*, for thee, O poor soul, [and thou needest not for to do any thing at all for life, or for to get Christ, who is thy life]

Sect. 4. [Mistake me not here,] for most people

people do miſtake this point. Chriſt tells thee, O poor ſoul again, That he hath finiſhed all for thee upon the Croſs, and thou needeſt not to work for life; neither needeſt thou to work for to get Chriſt [for Chriſt is a free gift of God,] and not for us to get of God.

Now as Chriſt hath done all for the ſoul, ſo Chriſt tells the poor ſoul, he will do all in it, [for he is the *vine*, and the ſoul is a *branch in him*, and it ſhall work from a principle of life, which is in him, which is its original; and he will pour into it ſpiritual influence and nouriſhment, and it ſhall *bring forth much fruit*, becauſe of him, read *Heb.* 2.9,10,11. *John* 17.4,5,6. & 19.30. & 4.10. & 15.5. NOTE.

Fourthly, Jeſus Chriſt tells the poor ſoul, that it needs not doubt of the pardon of ſin; for he hath put an end to its ſins, and brought in everlaſting righteouſneſs unto it, for to cover it; and he will open its eyes and awaken it, that it may run and read its pardon, and be ſatisfied with beholding his face in righteouſneſs, which will transform it into his likeneſs, and cauſe it for *to ſing* 4. NOTE.

the song of the Lamb, and to have *the high praises of God in its mouth*, *Dan.* 9. 24. *Psal.* 17. 15. *Revel.* 14. 1, 2, 3, 4, 5. *Psal.* 149. 4, 5, 6.

5. NOTE. ☞ Fifthly, Christ tells the soul, that God sees no sin in his, that is, in [the new man,] that is, the heavenly man, which is that holy thing which shall be *born* in thee, O thou poor soul; and this *holy thing* shall be formed in thee, O thou poor soul: and this is [the *seed* of God] which shall [be *born* in thy heart] [*and it cannot sin, because he is born of God.*] And this is the good part, or the better part, which Christ speaks of to *Martha*. [Now this good thing, or this better part, is even God himself.] Now we are to consider, betwixt the spirit and the flesh. Now in the Spirit, which is of God, there is no evil or sin; but in the flesh, there is not this good, neither can *flesh and blood inherit the Kingdom of God: for in my flesh*, saith *Paul*, *I know there dwelleth no good thing*. Now a true Christian in this life, doth consist of good and evill. Now the good part in a true believing man or woman, brings the bad part every moment unto the

NOTE. ☞

NOTE. ☞

Cross

Croſs of our Lord Jeſus Chriſt, to be crucified, as *Paul* ſpeaks; *By which Croſs*, ſaith he, *I am crucified to the world, the fleſh, and ſin*; and the *world*, the *fleſh*, and *ſin*, are *crucified unto me*, upon this Croſs. *And I thank God, through Chriſt my Lord, which hath freed me from the body of this death; So that with the minde*, I my ſelf, ſaith the Apoſtle, *ſerve the Law of God; but in my fleſh, there is a law of ſin*, which is nailing to the Croſs of Chriſt every day, 1 *Cor.*15.47,48,49. *Luke* 1.35. *Gal.*4.19. *Pſal.* 27.4. 1 *Iohn* 3.9. *Luke* 10.41,42. *&* 18.19. Theſe Scriptures ſhew where God ſees no ſin. And theſe Scriptures which I ſhall now name, ſhew how and where God doth ſee ſin; that is, in the fleſh, and upon the Croſs of Chriſt, 1 *Corinth.*15.50. *Rom.*7.18. *Gal.*5.17. *&* 6.14. *Rom.* 7.21, 22,23,24,25. *Col.*2.13,14,15. *Heb.*2.14,15. NOTE.

Sixthly, Free-grace doth not open a door to let in ſin into the ſoul; but the ſoul as a chaſte Virgin, married unto Chriſt, the Fountain of Free-grace; by which grace, the ſoul is ſtrong to ſhut the door againſt ſin, *Romans* chap. 6.

verſe 4. *Titus* 2. verſes 11, 12.

7. Seventhly, Thoſe that ſpeak ſo much of Free-grace, are not infectious as a plague [as ſome call them] and ſay, they are corrupt in the brain, and ſo they are dangerous. Now ſuch men do labor to bring an *evil report* upon theſe men, for Free-grace ſake. Now by this means, there is a diſaffecting, and a great neglecting of the ſpeaking of Free-grace, and rather a teaching of

NOTE. men for to do ſome good thing of their own, as it were, and ſo to get our ſelves qualifications, as it were, for to fit us for Chriſt. *Good maſter what ſhall I do,* ſaith the young man, *that I may inherit eternal life? Mark* 10.17. And ſo ſaith the Phariſee, *I have faſted and prayed, and done many things*; therefore, *I am not as other men are, Luke* 18.11,12.

☞ Now is it not apparent, that moſt people and Miniſters, do fall in with theſe two, and make up their concluſion with the Jews, in the ninth of the *Romans*; *But as it were by the works of the Law?* Together with thy help, O Chriſt, we look for a bleſsing, and for heaven, and for what we have, *Rom.* 9.30,31,32.

Now

Now for want of Preaching of Free-grace, we know not where the ſtrength of *Sampſon* lyes, I mean Chriſt; and ſo we begin to ſet up our ſelves, as it were, to be partners with Chriſt, and thus the people are at a loſs. Now on the other ſide, Free-grace teaches a man for to deny himſelf, and to give God, in Chriſt, the preeminence alone, and to ſay, *it is no more I*, but the Lord is my *light*, and my *life*, and my *ſtrength*, and in this will I be confident; and this Free-grace cauſeth to grow, *Pſal.*27. 1,3,5. *Sect.* 5. A Simile.

Now he that hath taſted of the ſweetneſs of Free-grace, cannot but ſpeak of it, becauſe it is the onely means for to break a hard heart, and the onely cordial for to comfort a ſick ſoul, 1 *Pet.* 2.3,7. *Pſal* 45. 1,2. 1 *Tim.* 1. 12,13, 14,15,16,17. *Pſal.* 27. 13, 14. Now on the other ſide, he that hath not taſted of Free-grace, but ſpeaks of it by hear-ſay, though he be never ſo learned a man, yet he will be but a fumbler in ſpeaking of Free-grace, or a bungler, as we uſe for to ſpeak. And to deal plainly, I conceive, that the moſt of our Miniſters, want both will and skill for to NOTE.

to ſpeak of the Free-grace of God, in and through Chriſt, for they ſpeak but little of it; and that is the reaſon, that the moſt people are ſo ignorant of it, and live ſo much in ſin, read *Tit.* 2. 11, 12. When grace doth appear, ſin vaniſhes away, *O the glorious truths of grace, that lye under that black cloud of Antinomianiſm!* That reproachful name, which cauſeth the people for to ſin, in ſpeaking evil of that which they know not.

Sect. 6. Now I ſhall reflect back, and ſpeak a word of the ſouls being taken by Chriſt into the *banqueting houſe*, where Chriſt doth acquaint the ſoul, what the pardon of ſin is, and that its ſins are done away, both paſt, preſent, and to come; of this I ſpake before.

NOTE. Now Jeſus Chriſt doth acquaint the ſoul, that it ſhall have the evidences of his Spirit, for to comfort it in time of diſtreſs, when temptation doth come upon it, and when the world doth trouble it, and when worldly men do oppoſe it; and if it doth begin to ſink or to droup, then it ſhall call, but not for the pardon of ſin, for that is ſure in God for it; but it ſhall ſay with *Peter*,

Peter, help Lord; ſend the evidences of thy Spirit to acquaint me of *the ſure mercies of David*; and thus the ſoul doth acquaint Chriſt with its wants; and then the ſoul doth find *the left hand of Chriſt to be under its head*, when it is in communion with Chriſt in the *banqueting houſe*, which houſe is Chriſt himſelf; and there *the right hand of Chriſt doth imbrace me*, ſaith the ſoul: [Now theſe embraces, that Chriſt gives the ſoul, they are the ſweet gayls of the Spirit, which put all things out of doubt in the ſoul,] *Cant.* 2. 4, 5, 6. NOTE.

Now it pleaſeth Jeſus Chriſt, ſometimes to draw a curtain between himſelf and the ſoul, as a mother doth ſometimes in love to her child, and then the child cries after her; and thus the poor ſoul cries after the Spirit of Chriſt, in all occaſions, to come and comfort it: *Make haſt my beloved*, ſaith the ſoul to Chriſt, *and be thou like to a Roe, or to a young Hart, upon the mountains of ſpices: Flee away, make haſte*, do not ſtay by the way, ſaith the ſoul that longs after Chriſt: No comfort like unto thine, O my Chriſt like a mother draws a curtain.

my Love! No love like unto thine, O my Joy! *Cauſe me to hear thy voyce* quickly, that I faint not. O my dear! I hearken to thy voyce, O ſweet Spirit of Chriſt, let me hear it, and it ſufficeth me, though I dye, and come to thee, *which is beſt of all: For in thy preſence is fulneſs of joy; and at thy right hand there are pleaſures for evermore,* Cant. 8. 13, 14. Pſa. 16. 11. And thus he, whoſe Name is [*Love*] 1 Joh. 4. 8. doth deſcend and come down into the hearts of his people, to manifeſt himſelf unto them and in them, 1 *John* 4. 8, 9, 10. *John* 17. 6. And thus the bleſſed God doth manifeſt himſelf, and make known *things unſpeakable and full of glory*; and doth let into the ſoul high manifeſtations of his love, which is the original of the pardon of ſin. Now if there come a black cloud, at any time, between the ſoul and the Sun of righteouſneſs, who is *God bleſſed for ever*; yet the ſoul, in this caſe, can ſay, as *Peter* ſaid, I am ſure that my ſun is in the living God, and he wil ſpeak *words of eternal life* unto me, *Iohn* 6. 68, 69. For the Spirit of the Lord put his Word

NOTE. ☞

Word in my mouth, ſaith *David*, and hath made with me an *everlaſting Covenant*, which is ſure, I know: and though my ſun doth not always ſhine, yet *in him wil I be confident*, read 2 *Sam.* 23. 2,4,5. Pſa. 27. 1,3.

Sect. 7. Now here comes in the work of the third Perſon in the bleſſed Trinity, which is according to the promiſe of Chriſt, *John* 15. 26. Now here follows the ſouls deſires, that hath taſted how gracious the Lord is; firſt, That it may *dwel in the houſe of the Lord*, which houſe is Chriſt, and *there to behold the beauty of the Lord*, and to have it made out *in his holy Temple*, which Temple is Jeſus Chriſt, *Pſa.* 27. 4, 5. And here to have the light of his fatherly countenance, and the ſweet ſmiles of his holy Spirit, conſtantly upon its ſoul; and to have the high manifeſtations of the love of God in Chriſt, as the Apoſtle prays for, *Eph.* 3. 16, 17, 18 19. and to have the evidences kept cloſe unto its ſoul.

Anſw. Now Chriſt anſwers the ſoul; my Spirit ſhal come into thee, and ſhal *keep thee, guide thee and ſhew thee things to come* concerning me; and he ſhal make me beautiful

beautiful in thine eyes, and he ſhal *ſhed his love* into thy ſoul, which wil cauſe thee to love me, *Rom.* 5. 5. And thou ſhalt have all thy treaſure in me, ſaith Chriſt to the ſoul: for *all things that the Father hath are mine, and I and my Father are one*, and thou ſhalt be one with us in my union, and with me ſhalt thou have communion, *Iohn* 16 13,14,15. & 17. 21, to 26.

Anſw. Now here is the ſouls anſwer unto Chriſt.

O bleſſed God, the fountain of Iſrael: O my God, thou haſt turned all my prayers, that I made for the pardon of my ſin, into praiſes, or praiſing of thee, O my God, who haſt forgiven all my ſins: *Bleſs the Lord, O my ſoul*, ſaith David, *and forget not to praiſe him for all his benefits, who hath forgiven thee all thy ſins*, whodoth forgive thee al thy ſins; & he doth continually declare unto thee the forgiveneſs of all thine iniquities, that thou mighteſt rejoyce before him in the forgiveneſs of all thy ſins; for he hath *healed all thy diſeaſes*, and he doth heal all thy diſeaſes, and he wil continually heal all thy diſeaſes: Therefore thou mayſt be of good cheer

O

O my ſoul, for thou mayſt and doſt ſwim in rivers of pleaſures for evermore: Now this river is loving kindneſs and tender mercies, whereof the ſoul doth drink and is abundantly ſatisfied; and it lives in this river, and ſhal never more thirſt after ſin, read *Pſa.* 103.1, read the whole Pſalm.

Now this river is God himſelf, in which the ſoul doth live, and refreſh it ſelf, as in a fountain of life, and it never needs to fear drowning, read *Rev.* 22.1,2,3,4,5. *Pſa.* 36.7,8,9. NOTE.

Secondly, This Fountain of *Iſrael*, which is the ſweet God himſelf, is the ayr in which the ſoul doth *live*, and in which the ſoul doth *move*, and *act*, and *hath its being*, Acts 17.28. And ſo likewiſe the ſoul, as a bird, doth fly up and down in this ayr, admiring of God, and praiſing of God, and chirping forth praiſe unto God in the midſt of this heaven; and thus the ſoul doth fly in the midſt of the Heaven of God, delighting it ſelf in God, where it ſhal abide for evermore, read *Rev.* 14.4,5,6.

Now the ſoul doth wind up its concluſion in giving all honor unto its original

ginal, *All my springs*, saith the soul, *are in thee*, who art the fountain of *Israel*, which is *God blessed for evermore*, read *Psa.*87.6,7. *Psa.*68.26.

NOTE. And so much, with submission to better judgment, about praying for a pardon for sin, nay rather a praying for the manifestations of the Spirit and the evidences of the Spirit, to be in my heart, of that pardon which God hath had ever ready, from the foundations of the world, and holds it forth unto all men.

Quest. But I, saith some poor soul, want the Spirits application of this pardon, and if he would but keep it close unto my soul, or in my soul, then it would cause me to rejoyce, both in life and at death: But the Spirit is free to work where he wil, and in whom he wil; and to pass by whom he wil: and who shal say, *Why dost thou so*, unto him?

☞ Fifthly, You are accused of saying, That God sees no sin, or no sin in you: But how is it then, that God suffers sin to come into his Creation, as an accident, he not creating of sin?

Answ. Because he wil bring forth his own design, in manifesting of the glory of his free grace, and making out of Christ.

Secondly

Secondly, There is no equality between Christ and sin, or Christ and sinners; neither hath Christ any accord with sin: And *what agreement hath*, Christ, *the Temple of God with idols*, which is sin? None at all, 2 *Cor.*6.14, 15, 16. God sees sin contrary unto himself, therefore he appears as *a consuming fire* unto sin; and not unto sin only, but unto all created forms and beings, *Heb.* 12. 18, 28, 27, 29. *Heb.* 1. 10, 11, 12. 2 *Pet.*3.10, 11, 12, 13. And so likewise to sinners, that is, sinful men and women, in whom sin hath taken possession, and is their present king: Now such, in their capacity, look upon God as a dreadful Judg, because they look out of the prison house of sin, and think they must *dwel with devouring fire, and with everlasting burnings.* And thus God appears unto all that look upon him out of Christ, *Isai.* 33. 14.

Sect. 8. But now on the other side, Those that are *Baptized with the* fire of the *Holy Ghost*, this is their proper heavenly element that they live in; and they are like the bush that was all on a flame of fire, and was not consumed,

Exod. 3.2,3,4. Now this fire wil burn ſtubble and all maner of ſinful works of men, 1 *Cor.* 2, 11, 12, 13. But this heavenly fire is nouriſhment unto that which is of it ſelf, 1 *Pet.*1.5,7,8. Now theſe ſeeing God in Chriſt, ſee him unchangeably good, and the *ſame yeſterday, and to day, and the ſame for ever,* Heb.13.8. Now God is not as ſinful dark men judg him to be, that is, to be made up of love and hatred, and wrath and fury; and ſo they ſtand a far off from him, and ſay, that he is an *hard Maſter*. Now what a miſtake is here, for God is the only true Good, he is loving, merciful and juſt, and ſin ſhal not ſtand neer him; but ſin ſhal be bowed down, and the ſiner whoſe heart is a throne for ſin to be his king, he ſhal *not ſtand upright in the judgment* of God in Chriſt, *Pſa.* 1. 4,5. Now ſin doth delude a man to think that God is like unto himſelf, read *Pſa.* 50.19,20,21. But God is of purer eyes then to behold ſuch evil, and to look on iniquity and ſin, and not to deſtroy death with his ſting, *Habak.* 1. 13. *Heb.*2.14,15.

Fury is not in God *Iſa* 27 4.

Now I ſhal ſpeak a word, by way of

of compariſon, of ſin coming in by way of accident, and Gods deſign in ſuffering of it. NOTE.

Now the compariſon wil fal infinitly too ſhort: But ſuppoſe, a curious Artificer makes a Watch very curiouſly, but ſomething fals out in a very ſhort time and puts the Watch out of order, and this we cal an accident, and uſe to ſay, there is ſuch an accident faln out and hath put the Watch out of order, and it doth nothing now but jar; and it never goes right until it be taken in pieces, and a ſecond Art applied unto it, and ſo new made up again; but now if this Artificer could have prevented this accident, he would not have ſuffered this accident to have faln out upon his Watch, and ſpoiled it. But it is not ſo with God; for accidents are not againſt God, but for God, and permited by God to be or not to be, and are ſuffered by God and ordered by him to bring his own deſigns about. Now an accident is in relation to men, as not knowing God, and ſo they uſe that word accident, or luck, or chance, or, as ſome groſly cal it, fortune; not knowing that God NOTE. Nothing done without Gods *providence*.

is neer unto that which they cal accident or luck, and doth diſpoſe of it and them, as ſhal make moſt for his own glory: As for inſtance, The lying ſpirit was admited to go into the mouth of the Prophets of *Ahab*, and ſo *Ahab* was deluded: And ſo likewiſe the arrow was ordered, that was drawn out of a bow at a venture, and was directed to the joynts of the harneſs of the King of *Iſrael*, and ſo he was wounded: And ſo likewiſe *David* haſted and ran to meet the Army, and put his hand in his bag, and took thence a ſtone and ſlung it: Now *David* being a type of Chriſt, *Revel.* 22. 16. as it is writen, by promiſe, he ſhal bruiſe the head of *Goliah*, & cauſe the Champion of the *Philiſtims* to ſink in the head of their Army: and though they may riſe again, and *bruiſe his heel*, yet a ſtone ſhal be directed from a ſling and ſhal ſink in at *Goliahs* forehead, and he ſhal fal, 2 *Chron.* 18. 19, 20, 21, 22, 33, 34. 1 *Sam.* 17. 47, 48, 49, 50. And ſo a man going along the ſtreets, a flie comes into his eye and troubles him; and ſo a tile fals from a houſe and hurts him: Now none of theſe be

NOTE.

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Nochance but providence doth all.

be accidents in reſpect of God, but through our weakneſs we cal them ſo; but God hath his deſign in them all.

Now God *which made heaven, and* Sect. 9.
earth, and the ſea, the round world, and all things that are therein. *Acts* 14. 15. This God is a wonder-working God, and his bleſſings are unto the the utmoſt bound *of the everlaſting hils*, *Gen.* 49. 26. Now this wonder-working God, *Pſal.* 107. 8, 15, 21, 31, 42, 43. made and wrought curiouſly his firſt Creation, that we might behold him in it as in a glaſs, far more curiouſly then any Artificer can make a curious Watch: *Lord*, ſaith *David*, *thou haſt wonderfully made me, and curiouſly wrought me out of the duſt of the earth*, or belly of the earth thou haſt faſhioned me, *Pſa.* 139. 14, 15, 16. Now all this makes way for the appearance of Chriſt; yet *nevertheleſs man being in this honor abideth not*, *Pſal.* 49. 12.

Now comes in that which God neither created nor made, and that is ſin: Now God *ſaw every thing that he had made, and behold it was very good*, NOTE.
or very lovely, *Gen.* 1. 31. Now God

Sin is none of Gods Creation but a vail over it.

made not ſin; for ſin is very evil and very ugly, and ſin hath drawn a vail of deformity over the whole Creation, that was given to the firſt *Adam*: Now *Adam* and *Eve* ſeeking themſelves, and to advance themſelves, in eating the forbiden fruit, they met with ſin, and ſin deceived them both; and before they were aware, they had ſlain a man, I mean Chriſt, *Gen.*3.1,5. And *Cain* did the like, *Gen.* 4. 8. And thus you ſee what a curious piece of work the firſt Creation was: Inſtance in *Adam*, while he lay, in his form of a man, upon the earth before the Lord, without life; and after the Lord had *breathed into him the breath of life*, he was a very curious piece, but he continued but a very ſhort time, for he forgot the Law of his God, and the Command of his Maker, *Gen.*2.7,16,17. And ſo ſin and the devil broke in upon him, and ſo in him ſin brought ſhame, ſorrow, pain and grief upon all, *Gen.*3. 7,8,16,17,19. And this is that which the Apoſtle ſpeaks of and ſaith. *The Whole Creation groaneth and travelleth in pain, until now, to be delivered,*

Rom.

*Rom.*8. 21,22. And thus you ſee how ſin hath cauſed a jarring in this earthly and natural Creation, 1 *Cor.* 15, 44, 45, 47. Inſtance in *Adam* and *Eve*, and *Cain*, & *Job*: So that nowhere is nothing but an earthly ſound, and earthly muſick; and every man is groaning in the grave of his earth, and ſtands weeping until *the Lion of the tribe of Judah* teach him to know the time of reſtauration, and the time of refreſhing, and the time of the new Creation, whereby they ſhal ſee the heavens that were firſt made to *periſh and wax old, as a garment and as a veſture*; God wil fold them up, or as a painted-cloth is taken down and folded up, ſo ſhal theſe firſt Heavens and this firſt Creation be changed: But the Heaven of God, or the Heaven in God, this was never made, but was before time, and ſhal ſwallow up time into eternity; and this Heaven ſhal never fail; and when the *Lion of the tribe of Judah* ſhal unlooſe the ſeals of the *Everlaſting Goſpel*, and ſhal teach men to ſing the *new ſong*, even the *ſong of the Lamb* that was ſlain by *Adam* and *Eve*, in the eating of the forbiden fruit,

Every one ſtands weeping for Chriſt though they know him not.

NOTE. ☞

and so by *Cain*, in slaying of *Abel*. By this Lamb I mean Jesus Christ, who shal change men from the first Creation, which is ful of sin and misery, into the Liberty of the Spirit of the Lord which is the new heaven, read these three Scriptures, *Revel.* 5. 5, 8, to the end, *Hebr.* 1. 10, 11, 12. 2 *Cor.* 3, 17, 18.

Object. But you wil say, God might have prevented all this misery in the first Creation, which you have spoke of.

Answ. My answer is, God could have prevented sin, if he would, for coming into his first Creation; but God suffers sin, or permits sin to be there: therefore God sees sin, *Psal.* 94. 7, 8, 9, 10, 11. God did not create sin, nor make it; for sin is very evil; and that which God made, was very good, *Gen.* 1. 31. Therefore Gods design is to destroy sin, for he sent his own Son into the world for that purpose, 1 *Joh.* 3. 8. Sin shal work for good, *Rom.* 8. 28. And Gods design is to bring forth his own glory through all, in making a new Creation and bringing forth Jesus Christ: God in his first Creation considers the weakness of men in sining

God permits of many things for his own glory.

ing, that *they are but dust*, *Psal.*103. 14, 15. Therefore he saith, you have destroyed your selves, *but in me is your help*, *Hosea* 13.9.

Now if God look away but a moment, mans capacity takes it for anger, *Psal.* 30. 5. Then God comes and saith, *Anger is not in me, fury is not in me*; *I will love you freely*, for I am love it self, *Isai.*27.4. *Hosea* 14.4. And though thou hast crucified my Son, yet I wil come to thee *in the cool of the day*; that is, Christ my son is the day, and with thee, in him, I am wel pleased; and my Sons blood shal be a cool plaister to heal thy heat of sin, *Gen.*3.8. By the washing of regeneration from the womb of the new birth, and the renewing of the holy Ghost, by which thou shalt be born, read *Tit.*3.4,5,6. Now the Godhead is *the womb of the morning*, and Christ is the first child in that womb, *Psal.*110. 3. And Christ is the *bright morning Star* in that womb, read *Revel.* 22.2, 4, 5, 16. And all those that are Christs are born out of that womb, and God sees no sin in himself; therefore God sees no sin in that which is born of himself

Sect. 10.

NOTE.

The Godhead is the womb out of which every good & perfect gift doth proceed.

himſelf: for that which is born of God, with reference to Chriſt, cannot ſin, becauſe it is born of God, and is the ſeed of God, 1 *Ioh*3.9. And this is the new Creation in which God ſees no ſin, or ſees no ſin in them, or in that.

God ſees no ſin in the new creature becauſe it is his ſeed.

Now here, upon conſideration it may be found where ſin hath its ſeat, or where ſin is to be found, and that God ſees this or that ſin. A true beleeving man doth conſiſt of two parts; A ſtrong man to ſin, and a *ſtrong man* to caſt out ſin, *Matth.*12.28,29. Sin is a filthineſs that doth reſt both in fleſh and ſpirit, 2 *Cor.*7.1. Mark this you that are ſelf-righteous, *Luke* 18.9. For the ſeat of ſin is in the fleſh, ſaith the Apoſtle, *Rom.*7.18. But the death of ſin is upon the Croſs of Chriſt, *Col.* 2. 14. *Gal.* 6. 14. *Chriſt in you the hope of your glory* is the ſtrong man in you that doth caſt out ſin and ſatan; and he doth bring ſin every moment to his Croſs, and there he is nailing it to his Croſs, and crucifying ſin and ſelf upon his Croſs, or by the power of his Croſs, *Col.*1.27,29. *Gal.*6.14. The beſt of men have ſin in their fleſh, and they hate it, *Rom.* 7. 15. But in their ſpirits

NOTE. ☞

ſpirit they obſerve no ſin to obey it, but *ſerve the Law* of God, and love it, *Rom.*7.25.

Now God ſees ſin as the great *falſe Prophet that hath deceived* the falſe Prophets that were, and the falſe Teachers, or the falſe Prophets, that now are amongſt us, which run before they be ſent of the Lord; and they *ſteal my Word every one from his neighbor*, ſaith the Lord: *And they ſay, I ſaid, when I have not ſpoken to them; and yet they propheſie*, ſaith the Lord: though it be but a dream, and it may be cal themſelves Miniſters of the Goſpel. Now none more likely then ſuch men, who *privily ſhal*, ſaith the Apoſtle, *bring in all manner of hereſies, even denying the Lord that bought them:* And yet for all this, theſe men may be great learned men, but *the God of this world*, that is, the Devil, *hath blinded their minds*, and yet they may remain Prophets and Teachers, though they do but teach the ayr of their own brain, according to the *Prince of the ayr, who exalteth himſelf in the Temple of God*, and is like unto a Lamb in ſheeps clothing: *beware*

NOTE.

Great learned men are as ignorant of Chriſt as unlearned men, inſtance in *Nicodemus* and *Saul.*

beware of these, saith our Saviour, and so saith the Apostle. *Let none of these men deceive you by any means*, saith the Apostle, *though they make a fair shew in the flesh*, shewing themselves that they are for God, and so compel you; and if you oppose them, you shall finde them inwardly *ravening Wolves*, or openly like Lyons for to tear you.

Sect. 11. Now to make it appear to you, that there have been false Prophets formerly, read *Jere.* 23. 21, to the end; and so likewise, read 1 *King.* 22. 11, 12. And so likewise, to make it appear to you, that there are false Prophets, and false Teachers, even now amongst us, read 2 *Pet.* 2. 1. *Matth.* 24. 24, 25. Now I would not be mistaken here, in what I have said concerning false Teachers; for I do not mean mechanick men, nor illiterate men; though there may be some things amiss amongst them; yet they can speak the true rhetorick of the Heaven of God, which is very sweet unto them; for their conversation is in God, and with God, read *Phil.* 3. 20.

NOTE. Now these mechanick men, which I mean, are such as are *built upon the foundation*

foundation of the Apoſtles, and Prophets; and *Chriſt himſelf* is the *chief corner ſtone*, *Epheſ.* 2. 20, 21. And they are acquainted, as Chriſt is, with the manſions in God, *John* 14. 2. And they ſee the land that is afar off, read *Iſai.* 33. 17. Now I had rather hear ſuch mechanick men one hour, then ſome great learned men twenty four hours, though they ſhould come from *Oxford* or *Cambridg*: In caſe they ſhould be but only learned in the brain, and ſo learned in the theorick, that is, to ſpeak of an outſide, and no more.

Want of humane learning is no let in revealing Chriſt.

Now I will give you a reaſon of what I have ſaid. A learned man having the School-Arts, may by the help of a Globe, or a Map, diſcourſe much of the Countrey of *Spain* or *Italy*, or *Conſtantinople*, though he himſelf were never there: And ſo by the letter of the Scripture, and the help of a Library, he may talk much of Heaven and God, and yet know but very little concerning that which they talk ſo much of: Therefore, I ſaid I had rather hear ſome mechanick men, becauſe their *converſation is in heaven*, as the Apoſtle ſpeaks, *Phil.* 3. 20. Now ſuch men can

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☞ ſpeak the trueſt of that place, where they are moſt converſant, though it may be not ſo Schollar-like, yet they can, and do inwardly *walk with God*, as *Enoch* did, and they pleaſe God, *Gen.*5.24. *Heb.*11.5. And they know his name, and therefore *they truſt in his name, and ſpeak good of it*, *Pſal.*9. 10. Therefore it is more profitable to hear ſuch mechanick men, or ſuch illiterate men, though it may be they are jeered with the ſpirit; and what they do, ſay ſome, they do it by the ſpirit: and this is ſpoken by way of a jeer. But I will tell you what I think, That God doth ſee this as great a ſin in *England*, as any one ſin. And this is that ſpirit of Antichriſt, which denies Chriſt come in the fleſh, or in our fleſh, as you may read 1 *Iohn* 4.1,2,3. The Papiſts confeſs Chriſt come in the fleſh, but they muſt not confeſs him to be come into their fleſh, for to guide and to lead them, and teach them; but they muſt be taught by their great *Doctors* and *Rabbies* of their Church, and they muſt be led which way they will: and is it not even ſo amongſt us at this day? As for inſtance, in our Clergy men of *England*,

England, they are divided into two parts, The one part for the King, and the other part for the Parliament. Now I ask, *is Christ divided?* how are the people like to be taught! The one party for the King, ſtrives for that eaſie Common Service Book, or Common Prayer Book, and their own Will-worſhip, with their old ceremonies, which are as a ſhadow, or a vail before their eyes, ſo that they cannot ſee the Subſtance of Religion, but dote after the ſhadow: And the other party, which is for the Parliament, they ſtrive for a *Directory* after the beſt *Reformed Churches*, and the neereſt to the *Word of God*, as they ſay; but they themſelves will be the Judges over other mens Conſciences, and what they ſay, other men muſt do, if they had but power in their hands: And thus while theſe two ſorts of Clergy men are ſtriving for ſhadows, and the moſt people ſtand amazed to ſee them; and the people can ſay, there is but *one God, one Christ*, and *one holy Spirit*: And if theſe great learned men, could but ſpeak experimentally of *God the Father*, who is firſt; and *Christ* coming out of the *Father*, who is ſecond; NOTE.

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cond; and the *Holy Ghost* proceeding forth from them both, and is the third; and yet these three are but *one*. Now if our learned men could, or would insist upon this *divine matter*, which is the Substance of Religion, in exalting of Christ, and making out of Christ before the people, then it would be something likely, that the people would not dote, so much as they do, about shadows and outsides, in matters of Religion; crying up the shadow and the outside, as the *Jews* did, and yet remain ignorant of the Spiritual part of Religion, which is the Substance of Religion.

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Sect. 12. Now to let you know, what I mean by shadows and outsides in matters of Religion. Do but consider seriously these places of Scripture, *Isai.* 1. 11, 12. & 58. 2, 3. *Iere.* 7. 4, 8, 14. & 5. 30, 31. Now when the Substance of Religion is come into you, or amongst you, then your Pharisaical shadows and outsides, wherein you trust, will vanish, and Christ will be *all in all*, unto you and in you, instance in *Paul*, *Phil.* 3. 4, 5, 6, 7, 8.

NOTE. Now, as I spake before of two sorts of

of Clergy men that were ſtriving about the ſha ows and outſides: I do not mean all of them; for I am perſwaded, that a few of them are feelingly acquainted with the ſubſtance and power of Religion; but for the moſt part of them, they have done, and do now, ſtrive for outſides and for forms, in matters of Religion, and neglect the Subſtance of Religion, which is to ſpeak of Chriſt ſpiritually. Now therefore, the moſt part being full of brain-knowledg, and humane eloquence; and ſo with the help of School-Arts, and the Tongues, they can diſpute learnedly for outſide forms. But while they are thus ſtriving one with another, it pleaſes God to raiſe up a third man, or men, which we commonly call mechanick men or illiterate men; and uſe to ſay, Theſe are fooliſh men, and theſe are weak men: And ſome amongſt us, out of their pride and ignorance, call them baſe mechanick fellows, and ſimple unlearned men; and ſo make a jeer at them, or a jeſt of them; and ſo they become, as things which are diſpiſed, though it may be they can ſpeak better rhetorique of the Heaven of God,

then some of your *Doctors* and learned *Rabbies*. Now let me tell you, that *God hath chosen these things which are foolish*, as you call them, or these foolish men. Now if you ask me, What God hath chosen these foolish men for to do? the Apostle *Paul* will answer you, and give you the reason, and the ground of it: The reason is, for to *destroy the wisdom of the worldly wise*, or the wisdom of the flesh: For God calls for the worldly wise, and saith, where is the fleshly scribe, and where is the carnal *disputer of this world?* for I will make the wisdom of these men foolish. Now the ground of the reason is, *That no flesh should glory in his presence*, and say, I have done this, and by my wisdom, I have done that; and I hold it wisdom in me to be industrious, for to do something to please God. Now mark what the Apostle saith in another place, There is but one God, who is first of all, and he will be above all; and the loftiness of mens wisdom shall be below all, saith the Prophet; and the glorious outside Pharisees shall be brought low, saith our Lord Christ; and the *Lords wisdom alone shall be exalted*

NOTE. ☞

exalted in that day, ſaith the Prophet: And the high looks, and the great ſtrength of men, and all their natural parts, with their wit, and humane policy, ſhall be confounded, ſaith the Lord. *For it is written*, ſaith the Apoſtle, *he that glorieth, let him glory in the Lord.* The Apoſtle being in the Church of the *Corinthians*, amongſt many, he took notice of ſome which had a ſpirit of pride, ignorance, contempt, and diſdaining of their Brethren and Neighbors, as it is even now in the Church of *England*: And in all Pariſhes, more or leſs, there is a deſpiſing, and a diſdaining of thoſe which God loves; and a ſpeaking ſuch words of them, as the Apoſtle ſpeaks, calling them *fooliſh things*, and *weak things*, and *baſe things*, and *things which are deſpiſed*, and things which are to be of no account. But let me tell you what theſe fooliſh, baſe, and deſpiſed things are; they are men and women fearing God. NOTE.

Now the Apoſtle taking the part of the weak ones, and the deſpiſed ones, and the unlearned ones in his time; he takes occaſion, for to ſpeak the ſpeech

and the language of those that did vaunt themselves in their pride, over their Brethren and Neighbors, talking much of the Law of God, and of Reformation; and yet themselves quite out of the exercise of love to their Brethren; as you have it upon record, and written for our learning, read 1 *Cor.* 1. 18. to the end, and so likewise read 1 *Corinth.* 13. 4,5,6,7,8. 1 *John* 3. 11, 12, 13.

Sect. 13. NOTE. Now what think you, if that the Apostle were living now [in the Church of *England*, and should take notice of the most in all Parishes in *England*, would he not say, that they were *carnal, and walk as men*: Some proud and ignorant, and some ignorant, and yet zealous.] Now as Saint *James* saith, in the fourth Chapter of his Epistle, and the first verse, *From whence*, saith he, *come the wars* of the tongue? Now Christ answers, and tells us, the place from whence wars arise: *Out of the heart*, saith he, *proceedeth evil thoughts, pride, and an evil eye* against your Neighbors, *Mark* 7. 21, 22. And the Apostle, he comes and rehearses, and explains the temper of our times, and tells

tells our ignorant-zealous ones, that would rather raiſe a new war, then miſs their deſigne or be prevented of their end. And though they reproachfully call thoſe that God hath choſen, by the name of fooliſh and weak men, and baſe men of the world; and it may be, call them baſe *Independents* or *Antinomians*, *Browniſts* or *Separatiſts*, and the like; and ſo bring them into no account, or as men which are not, that they themſelves may be mighty, or *as lords over Gods Heritage*, as the Apoſtle ſpeaks. But now mark what the Apoſtle ſaith, [you deſpiſers of your Brethren,] God, ſaith he, hath ſet apart *theſe fooliſh and weak men*, *to confound the worldly wiſe men*, and to overturn the mighty; and thoſe you ſo account, and call the baſeſt men in a Kingdom, or in a Pariſh, and cauſe them for to be deſpiſed: *Why*, ſaith the Apoſtle, *ſuch hath God choſen which you diſdain*, *and will harly account of them to be as men*; *yet theſe men*, ſaith the Apoſtle, *which are not, or are not in your account*, ſhall by the wiſdom of Chriſt, God-man, *bring to nought* the wiſdom of ſuch men, as

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think themſelves to be that which they are not; for *Chriſt is the power of God, and the wiſdom of God, unto ſuch as are ſaved*; for *the fooliſhneſs of God is wiſer then men, and the weakneſs of God is ſtronger then men*, as we have experience at this day, and in our times; read and conſider well that forenamed place, 1 *Corinth.* 1. 18, to the end. Now I ſtand amazed for to ſee *the great wonder*, that doth appear, in *heaven*, as you may read *Revel.* 12. 1. Now Chriſt is the Heaven of God, *Gen.* 2. 2, 3. *Heb.* 4. 9, 10. *Matth.* 5. Chriſt and a true Chriſtian are inſeparable. *I in them, and thou in me*, ſaith Chriſt, *John* 17. 23, 24. *For which cauſe he is not aſhamed to call them Brethren*; *Saying, I will declare thy name unto my Brethren, in the midſt of the Church*, *Heb.* 2. 11, 12, 13.

The *Childe Jeſus* is the firſt wonder in Heaven.

CHAP.

CHAP. X.

The Spiritual Opening and Application of theſe Scriptures: *VIZ.*

*Luk.*7.30,34. 2 *Cor.*6.16. *Joh.*14.23. *Epheſ.* 1. 3, 4, 5, 6, 9, 10, 11. *Pſal.* 110. 3. 2 *Cor.* 5. 17. *Iſai.*43. 14. *John* 3.3,4,5,6,7. 1 *Ioh.*3.9. 1 *Pet.* 2.2,3. *Jere.*31.18,20. *Iſai.*66.11, 12,13. *John* 8.38,39,41,42. 1 *Joh.* 3.12. *Gal.*4.11,19. *Luke* 2.40,52. 1 *Cor.*3.16. 2 *Cor.*13. 5. *Coloſ.* 1. 27. *Phil.*2. 6, 7, 8. *Epheſ.*2.15,16. *Coloſ.*1.19,20. *Epheſ.*2.15. 2 *Pet.* 1. 3,4. *Phil.*2. 7,8. *Pſal.*40. 6,7,8. *Mark* 14. 29, 30,31,32. *Luke* 23. 34. *John* 19.30. *Iſai.*52.14. & 53. 2,3,4. *Epheſ.*4.9,10. *Pſal.*68.18. *Heb.*11.27. *Coloſ.*3.3,4. *Gal.*2.20. *Coloſ.*1.12,13. *Eph.*4.20,21. 1 *Ioh.* 2. 27,28. 2 *Cor.*3. 17,18. *Col.*2.9, 10. *Matth.*1. 21, 23. *Luke* 2.26, 27. *Epheſ.*4.6. *Coloſ.*3.4,11. *John* 17.23,24. *John* 1.16. *Epheſ.*4.13. *Pſal.*27.1. *Mutth.*1.23. *Deu.*6.4.

Luke 2.26. *Isai.*62.3. *Psal.*36.7, 8,9. *Iohn* 1.4,5. *Psal.*17.15. *Iohn* 17.21. 1 *Cor.*8.5,6. *Luk.*6.22,23. *Heb.*12.22,23,24. *Revel.*5.4,5,6,7. *Colos.*3.4. *Gal.*2.20. *Rom.*8.33,34, 35. *Iohn* 15. 26. *Iohn* 14. 19,20. *Rom.*8.7. 1 *Iohn* 3. 12. *Rom.*2.17, 21,23. *Gen.*25. 27,30,34. *Gen.*27. 41. *Iohn* 9.13,14,15,16,29. *Iohn* 7.45,48,49. *Acts* 9. 3, 4, 5,6. & 26.16. *Acts* 26.9,10,11. *Ioh.* 16. 2,3 *Acts* 7. 58, 59, 60. *Exod.*20. 2,3. *Iere.*31. 33,34. *Cant.*5. 4, 5. *Psal.* 49. 7, 8, 9. *Acts* 16. 14, 15. *Iohn* 11.41,42. *Mal.*3.14,15. *Iob* 7.19. *Psal.*68.13. *Iob* 7.20. & 7. 11. *Isai.* 49. 14. & 49.13,15,16. *Mal.*3.12. *Phil.*1 29. *Mat.*6.10. *Luke* 22.42. *Iohn* 12. 27,28. *Iohn* 12.24,25,26.

NOw when I consider in my self, I wonder and admire, the good pleasure of the Lord, in chusing such men, and contemptible men and women, as he doth for the most part: for *not many Wise men after the flesh*, not *many mighty rich men after the world*, nor *many noble are called*; but the

foolish

fooliſh men are called *fooliſh*, in reſpect of the worldly wiſe, I mean; and the *weak men* are called, I ſay weak, in reſpect of the mighty worldly learned men; and the *baſe men* of the world are called, I mean, as the worldly men do account of them to be baſe, and do ſpeak baſely of them, and cauſe them to be deſpiſed. And thus the zealous Phariſees and Lawyers did, even againſt Chriſt himſelf, as you may read, *Luke* 7.30, 34. But Chriſt, *the Wiſdom of God, is juſtified of all his children.* Now Chriſt being the Heaven of God, and God chuſing ſuch fooliſh, weak, baſe, deſpiſed men and women, to be an habitation for himſelf and Chriſt, who is one in him, *to dwel in, and to walk in them,* and to take up their abode in them, read 2 *Cor.* 6. 16. *John* 14.23. NOTE.

Now Chriſt may be ſaid to be both the Mother and the Childe: now as a young childe naturally for certain, is at the firſt in the womb of his mother, ſo the children of God ſpiritually, are ſaid to be in Chriſt four or five ſeveral times, as you may read, *Epheſ.* 1. 3, 4, 5, 6, 9, 10, 11. NOTE. Chriſt is the Mother of Spiritual Children.

Now

Now Chriſt is *the womb of the morning*, and hath the Dew of his youth, as you may read, *Pſal.*110.3. And thus Chriſt may be ſaid to be a Mother, as the Prophet and the Apoſtle doth alude unto; and Chriſt himſelf do confirm it, *If any man be in Chriſt*, ſaith the Apoſtle, *he is a new creature*, 2 *Corinth.*5.17. *And it ſhall ſpring forth*, ſaith the Prophet, *Iſai.*43. 19. And *be born again*, ſaith Jeſus Chriſt, *Iohn* 3.3,4,5,6,7.

Now if any will inquire further, after this heavenly birth, let them conſider the firſt Epiſtle of *Iohn*, the third chapter and the ninth verſe, and the Lord teach them to underſtand it.

Now to ſhew you what dyet theſe new-born children do feed upon, it is that which the Apoſtle *Peter* ſpeaks of, 1 *Pet.*2.2,3. Now, they once taſting of this heavenly Food, can never be content with a lame miniſtery, or a lame Miniſter; that is, onely a reading Miniſter, whoſe food is likely to be but *hay and ſtubble, or ſtraw*; or it may be a lame preaching Miniſter, who doth borrow his word from his neighbor, and ſo ſeemingly, he doth *build gold, ſilver,*

ſilver, precious ſtones, as the Apoſtle ſpeaks. But upon tryal this work proves but braſs, or as *a houſe thats built upon the ſand.*

Now theſe new-born children, which I ſpoken of, cannot be contented with *hay, ſtubble and ſtraw*, or with guilded fig-leaves: But ſuch a miniſtery that hath heard and learned of Jeſus Chriſt, and ſpeaks experimentally of *the Faith of the Son of God*: This is the onely miniſtery for to feed theſe children. Now theſe new-born children do not hang upon the breſts of the creature, or any created forms, no nor upon ordinances onely, but even upon the breſts of God alone; and through Chriſt [they milk out their divine conſolations, and therewith they are abundantly ſatisfied.] A true believer is as neer unto Chriſt, as a natural childe is unto his mother. [Chriſt as a Father or a Mother, is more indulgent unto his children, then any earthly mother can be,] as you may read, *Ephraim is my dear ſon, he is a pleaſant childe*: Surely, ſaith God in Chriſt, *I have heard Ephraim bemoaning himſelf, therefore my bowels are troubled for him,*

Sect. 2.

NOTE.

A new creature doth not ſuck the breſts of the creatures, but the breſts of God alone.

him, I will ſurely have mercy upon him, ſaith the Lord, *Jere.*31.18,20.

A good preſident.

Chriſt as a mother doth bear his children upon his ſides, and as a mother, doth bear with the weakneſſes and infirmities of his children, and doth dandle them upon his knees; and as a mother, doth comfort his ſick children, and bemoan himſelf over them, *Iſa.*66.11, 12,13.

NOTE.

Now here is an onely good preſident for you that do march ſo furiouſly up and down this City and Countrey too, Chriſt is *pitiful* and *tender-hearted* unto his children, and I hope you will be ſo too: But then what means this crying out, for to have ſomething againſt them? I think you mean a power, and then you would proceed againſt them; and under the name of Sectaries or Independents, you would put the children out of houſe and home, and make the free children to ſit at your footſtool. But now you will ſay, as the Phariſees ſaid to Chriſt, *That you are the children of Abraham too, and have but one father, even God.* Now I ſhall anſwer you, as Chriſt anſwered the Jews, *If God were your father,* ſaith Chriſt,

Chriſt, *then ye would love your Brethren, Joh.*8.38,*&c.* Now mark this, all you that verbally ſay, *You beleeve in God the Father, Almighty, Maker of Heaven and Earth*, and yet you hate your Brethren, as *Cain*, that wicked one did, *who ſlew his brother*; ſee the reaſon of it, and judg of it among your ſelves, read 1 *John* 3.12.

Now, as Chriſt was ſaid to be the Mother, and proved, ſo Chriſt may be ſaid to be the childe, the ſpiritual childe that is born, or is to be born in men and women, that come to be true Chriſtians, as the Apoſtle makes it plain, *My little children*, ſaith he, *of whom I travel in birth again, until Chriſt be formed in you, or born in you*, *Gal.* 4. 11,19. *Sect.* 3. NOTE. *Chriſt* muſt be born in our hearts and then we ſhall grow.

Mark this, all you that minde the ſhadow, more then growing up into the Subſtance; for this ſpiritual Childe Jeſus, muſt be born in thy heart, O man or woman! as well as in the womb of the Virgin *Mary*, and then this Childe will grow up in thee, and wax ſtrong in thy ſpirit, as [he] did in the days of [his] fleſh, and then thy heart ſhall be filled with wiſdom, and NOTE.

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the grace of God through Jeſus Chriſt, will be upon thee, or in thee: And this Childe Jeſus, will *increaſe in Wiſdom*; and thou, O man or woman! in whoſe heart this Childe is born, thou ſhalt be *in favor with God and man*: But I do not mean fleſhly man, for thou art out of favor with him; for he jeers and ſcoffs at thee, like *Iſhmael*, for Chriſts ſake, as we almoſt all do at this day, though we talk ſo much of Reformation: But thou, O man! in whoſe heart this Childe Jeſus is born, ſhalt be in favor with God, and with the Man Chriſt, and in this favor, there is *life for evermore*, *Luke* 2.40,52.

Now I ſhall confirm what hath been ſaid of the Childe Jeſus, being born in the heart of a man; with Chriſt in the Spirit, now dwelling in the hearts of ſome men. *Know ye not*, ſaith the Apoſtle, *that the ſpirit of God dwelleth in you, and ye are the temple of God?* and ſo *examine your ſelves: Know ye not how that Ieſus Chriſt is in you?*

NOTE. 1 *Cor.*3.16. 2 *Cor.* 13.5. Now Jeſus Chriſt living in the heart, is the ground and the hope of a Chriſtians glory, *Coloſ.*1.27. Now Chriſt in God, and God

God in Chriſt, taking up the form of this Childe Jeſus, and every true believing man and woman, and that freely of Free-grace; and all this by way of union freely, read *Phil.* 2. 6, 7, 8. Now God in Chriſt, making in himſelf *of two, one new man*; and this by way of union with himſelf, and the Croſs of Chriſt, as you may read, *Epheſ.* 2. 15, 16. *Coloſ.* 1. 19, 20.

Now by way of union with God in two natures, every man that hath this Childe Jeſus born in his heart, and that by vertue of a promiſe; ſuch a man is the *new man* that the Apoſtle ſpeaks of, *Epheſ.* 2. 15. Which comes to be *made partaker of the divine nature*, as you may read, 2 *Pet.* 1. 3, 4. *Sect.* 4. NOTE.

Now if one ſhould ſay, That the moſt men in our age, nay, almoſt all men, doth perſecute this Childe Jeſus, as ſoon as he begins to be born, but in a quite contrary way to that of the Jews, and the zealous Phariſees; for they perſecuted this Childe Jeſus, from the firſt unto the laſt, becauſe he came in the form of an unlearned and weak man; and he became as *a ſervant*, and *humbled*

The *Childe Jeſus* is the ſecond wonder in Heaven, which the devil in men, doth ſeek for to perſecute.

Phi 2.7,8 Pſal.40.6, 7,8. No ſufferings like unto Chriſts ſufferings.

humbled himſelf for to work out a redemption for his creation; yet theſe blinde learned Jews and Phariſees, perſecuted this Jeſus in the days of his fleſh, from the very firſt unto the laſt, and ſaid, *he had a devil,* and came to break the Law, and that he was a looſe fellow, and a *gluttonous man, and a wine bibber, and a friend of lewd perſons; and they laughed him to ſcorn, and ſpit in his face, and ſtruck him upon the face, and ſcourged him,* and then *put a gorgeous robe upon him,* and jeered at him; but not being content with this, *they platted a crown of thorns, and put it on his ſacred head;* from which, *the precious oyntment runs down upon our ſouls:* and when they had crowned him with prickling thorns, upon his tender head, then they jeered him, and ſaid, *Hail king of the Jews; and they put a reed in his right hand, and they bowed the knee before him,* as to a King: And thus the learned Jews, and the preciſe Phariſees, together with the ſotiſh chief Prieſts, and the rude multitude made a mocking ſtock of this Childe Jeſus: For at the firſt they had *no room for* [*him*] *in the Inne,*

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Inne, but he was fain to be laid in a [*horſe manger*] and there they ſought to deſtroy him: And as ſoon as he was grown a little in age, *they thruſt him out of their City, and led him unto the brow of an hill to caſt him down headlong*, to break his neck; thus they made him *a man of ſorrow* and grief all along to the very laſt; & after they had made him a King, they *took off the purple robe from him, and put his own raiment on him, and led him away to crucifie him*; and as they went *they ſpit upon him, & took the reed out of his right hand and ſmote him on the head*, and ſaid he was a Malefactor, and ſo to the Croſs he muſt go, and there to be hanged; that is, he had his arms ſtretched out, his merciful hands were both nailed to the Croſs, & both his feet, in a cruel manner, and there his natural life did languiſh upon the Croſs for ſom certain hours together, and in all this miſery theſe hard hearts mocked at him, *and gave him vineger to drink mingled with gall, and they that paſſed by railed on him* in this diſtreſs, when he hung by the hands and feet faſt nailed to the Croſs; then *they wagging their heads at him*, and

bid him *save himself and come down from the Cross.* Now here is one thing of note, the chief Priests with the Scribes among themselves were mocking of Christ, saying, *Let Christ the King of Israel, that saved others, descend from the Cross, that we may see and beleeve,* Mark 15.29,30,31.32. Now Jesus being long upon the Cross for the sin of man, at length *he gave up the ghost:* But yet their malice did not rest here, though he was dead, for they came to *break his legs,* but being prevented of that, *one of them took a spear and pierced his side,* or thrust it into his side: All this was done unto his body, which was humane, besides his troubles in the spirit, *when he was in an agony in the garden, where his sweat was as it were great drops of blood falling down to the ground.* Now never were any mans sorrows like unto the sorrows of Jesus Christ: yet for all this their malice did not change the stream of love which was in Jesus Christ; for when they were a thrusting him out of the world, and he was going unto God his Father, then this Child Jesus, which was the Man Christ

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NOTE.

A ministry or people, being ignorant of Christ, are the most forward to do all maner of cruelty even unto death.

Chriſt, and *anointed of God above all his fellows*, prayed, *Father*, ſaith he, *forgive them, for they know not what they do*; for they are ful of the ſeed of the ſerpent: Yet nevertheleſs O righteous Father, ſaith Jeſus Chriſt, I have finiſhed a ſufficient Redemption for the whole world, if thou, O Father, wilt but give them faith to beleeve it, or to give a true credit unto that report, for *it is finiſhed:* And thus [Jeſus Chriſt bowed his head] and took his leave of this cruel people, and this wicked world together, as you may read, *Luk.*23.34. *John* 19.30.

A ful Redemption by Chriſt for al men if all men had but faith to beleeve.

Now theſe blind Jews, and Lawyers, and zealous Phariſees, together with the blind devotion of the chief Prieſts and the rude multitude, they all looked upon an outſide Chriſt, or a fleſhly Chriſt, or Chriſt the Son of God vailed with fleſh; ſo that they did not ſee [*within the vail*] *the moſt holy of all*: therefore they fel upon him and judged him to be *forſaken of God*, and ſo they marred his *viſage*, and deſpiſed him, and *ſaw no comelineſs or beauty in him that he ſhould be more deſired then another man*, Iſa.52.14. Iſa. 53.2,3,4.

Sect. 5.

NOTE. Now the man in whose heart the Child Jesus is born, such a man or woman [*sees within the vail*] and sees Christ spiritually, sees Christ as God-man, ful of divine amiableness and sweetnesses of beauty, and unspeakable comelinesses of the spiritualnesses in Christ, when he was vailed with his flesh; but much more now, *Christ is ascended far above all heavens*, to fil the souls of men ful of spiritual gifts, *unutterable and ful of glory*, Eph. 4 9,10. Psa. 68. 18. Now the soul of such a man or woman is ☞ *sick of love* for the delightful in-comes of a spiritual Christ now unvailed, which is not to be seen visibly, for he is invisible, and not to be seen now, but by the eye of faith, for *by faith Moses saw him that was invisible*, Heb. 11.27. Now a man in Christ is a new creature, and Christ being born in a man, makes him partaker of the *Divine Nature*, as the Apostle speaks; Now Christ is our life, and *our life is hid in God*, Col. 3.3,4. Now the life which a true christianized man or woman, that is, a true beleeving man or woman, or a true beleeving man in his young

young age, as wel as in his old age; now *the life which they live, it is not they, but Christ liveth in them*, and as a Father, he doth translate them into the substance of the Gospel, which is Christ, *the inheritance of the Saints in light*; but no new light: mark this, all you that mock and jeer at new light, *Gal.* 2. 20. *Col.* 1. 12, 13. Now Christ being in a Christian, and a Christian in Christ, Christ becomes the Christians School-master, and doth Gospelize him, and make him a new creature, and he doth spiritualize him, and make him heavenly and Christ-like, that is, like unto himself: Now a true beleeving man or woman are the auditors or the hearers, [and the holy Ghost is the preacher or the speaker,] and the heart of a true beleeving man is the place where this sweet Spirit of grace doth preach or make known the Lord who is our salvation, *Eph.* 4. 20, 21. 1 *Jo.* 2. 27, 28. Now *the Lord is that Spirit* that doth all in us and for us: And in the glory of the Lord every true beleeving man, or woman, is *changed into the image of Christ, for in him dwelleth all the fulness of the God-*

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head bodily; and a true beleeving man or woman is *compleat in him*: Now all this is done by the Spirit of the Lord *who is both Lord and Christ*, read 2 *Cor.*3.17,18. *Col.*2.9,10.

Object. Now you wil object and say, that I seem to make more Christs then one: whereas I say, that the *child Jesus* is to be born in the heart of a man, or Christ the Son of God for man, who is the Son of God in man, he is to be formed in the hearts of men, or Christ to be born in the heart of a man, which is *God with us*, or God in us, *Mat.*1. 21,23. *Luk*2.26,27.

Answ. I answer, there is but one God and Christ, one Christ, *who is above all, and through all, and in you all, and when this Christ doth appear* in thy heart, O man or woman, then thou shalt also *appear with him in glory*, for grace is glory, *Eph.*4.6. *Col.* 3.4,11.

Sect. 6. One word more to prove that there is but one true Christ, by way of simile; There is but one natural Sun in the Firmament that doth shine upon this world, and all men and creatures do live in this Sun and do partake of its light and heat, or else they would

Simile.

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dye and vaniſh away, and this Sun doth live in men and in all creatures, with his light and heat: but men and creatures are diſtinct from this Sun, and apart from it; ſo that every man or creature is not a Sun as this natural Sun in the Firmament, which I have ſpoken of, but every man and creature doth partake of the fulneſs of this Suns light and heat, and ſo they are nouriſhed: And ſo likewiſe in the laſt place, I ſhal prove, That every true Chriſtian, or true beleeving man or woman, is not a Chriſt; neither are they Chriſts as you did object and ſay, I ſeemed to make more Chriſts then one: yet a true beleever is one with Chriſt in union and communion, light and life: And firſt of all for union, *I in them, and thou in me: I wil*, ſaith Chriſt, *that they be with me, where I am, to behold my glory*, Joh.17.23,24. NOTE.

Secondly, For communion of the fulneſs of Chriſt, *Every true beleever receiveth grace after grace, unto the meaſure of the ſtature of the fulneſs of Chriſt*, Joh.1.16. Eph.4.13.

Thirdly, The light of the Lord is my light, ſaith the ſoul of every true

beleeving man, and it is my joy and delight to walk in this light, and *his ſalvation is the ſtrength of my life; of Whom ſhal I be afraid?* Pſa. 27.1.

Fourthly, Chriſt is my life, ſaith a true beleeving Chriſtianized man, *in whom I live, and move, and have my being; and the life which I now live in the fleſh, I live by the faith of the Son of God, who is God with us,* or God in us, and his name is *Emmanuel,* Mat.1.23.

NOTE.

Now every new born child of God, and every Chriſt-like man, doth live, and walk, and talk in the Son of God, who is the fountain of life and light, and is the divine Sun of righteouſneſs, who doth ſhine into the hearts of true Beleevers.

Now, as I ſpake before of the new born children or true beleevers to be in the Sun of righteouſneſs, the fountain of life and light, and that God is in them; it doth not follow that they are ſo many Gods or ſo many Chriſts; no, there is but one God who is Chriſt; *Hear O Iſrael, the Lord our God is one Lord,* Deut.6.4. And there is but one Lord Chriſt, *Who is God bleſſed*

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for ever, Luk. 2. 26. Yet though these be not Gods nor Christs, which have been spoken of, yet they are shining Stars in the Heaven of God; and they are Kings with crowns of glory in the hand of the Lord, and a royal diadem in the hand of Christ, who is the hand of God and thy God; *Isa.* 62. 3. Nay more, they are as *streams flowing from the fountain of life*; and as rivers run back again into the sea from whence they came, even so do the Saints return into God in Christ, from whence they came; and there they solace themselves in the ocean [sea] of divine pleasures, and they are *abundantly satisfied* with the drink of that river; for there they stand admiring of God, and praising of God, and rejoycing in God.

A true beleeving man is as a shining star and a royal diadem in the hand of Christ.

Now as the men of this world do walk up and down in the light of the natural Sun in the Firmament, even so do the Saints in light walk up and down in the light of the blessed God, who is the spiritual Sun that shines into their [souls,] *And in his light they see light*, for there is a fulness of light, read *Psa.* 36. 7, 8, 9. *Joh.* 1. 4, 5. And every Saint or true Beleever hath his

Sect. 7.

his part or portion, which is a fulness to him and in him: yet every true beleeving soul is apart from God, and doth behold his face in righteousness, *Psa.* 17. 15. And though a true beleeving soul be in so neer a union with God and so close a communion with Christ, and such an unsupparableness of oneness between God and the Saints, as you may read *Ioh.* 17. 21. yet they are not Gods and Christs unto themselves nor unto others, as you did object and say, that I seemed to make them so: but they all say, as the Apostle said, *Though there be many that are called gods; yet,* say they to us that beleeve, *there is but one God, the Father, of whom are all things, and we in him,* and for him; and to us, there *is but one Lord Jesus Christ, by whom are all things, and we by him,* and in him, 1 *Cor.* 8. 5, 6. Now this is the poor souls rest, that all things are done by the hands of Christs for its good; and this is the weary souls great comfort, that Christ is a City of rest for it to be in: and this is the great joy of an oppressed soul, that Christ is the King of that City, to whom it wil run, together

NOTE.

Saints are not Gods nor *Christs* but sparks of the divine *nature*

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together with *an innumerable company of the first born, which are inrolled in heaven*, and these run to God as a bride prepared and adorned for her husband: Now these poor jeered ones and hated for Christs sake, and separated from their company, are reproached by zealous men, and *their names cast out as evil:* yet these persecuted ones in this storm have great cause to rejoyce, for their rest is in heaven, *Luk.* 6.22, 23. And they, as loyal subjects, run unto their King Jesus for protection, and this King is their loving friend, and he is the *Lamb* which is in the midst of the *throne of grace*, before whom they stand with *boldness* and much *confidence*, as you may read at large, *Heb.*12.22,23,24. *Rev.* 5.4, 5,6,7,13.

Now I shal make two Uses of Comfort, which wil be useful unto a poor soul in every sad condition. And the first Use is this:

First Use of *comfort.*

Christ is the life of the oppressed soul, and the actings & movings of the soul; if the soul be spiritually sensible, it saith thus, *Though I live, it is Christ that lives in me*, and moveth me, and acteth

eth in me; *and the life which I now live in the fleſh, I live by the faith of the Son of God,* Col. 3. 4. Gal. 2. 20. Now the Faith of the Son of God, it is Chriſt, God-man, who is the ſubſtance of our effectual faith. Now a poor ſoul having the ſubſtance of faith within it ſelf, the effects follow, as in the caſe of *Mary* towards *Lazarus*; even ſo a poor ſoul in its ſadeſt conditions hath its head lifted up, until Chriſt ſpeak in the ſoul, and then the ſoul is quickly upon the wing, and riſeth haſtily up to meet Jeſus Chriſt its Lord, as *Mary* did, and then the poor ſad ſoul ſaith, *Lord if thou hadſt been here, my brother,* my husband, my child, *had not dyed,* nor my eſtate, which is ſo neer unto me, and ſo comfortable unto me, had not waſted, nor been taken from me, and I left in ſuch a ſad condition: Now Chriſt ſeeing the ſoul in this ſad condition, why, Chriſt himſelf *groans in the Spirit and is troubled* with the poor ſoul, and weeps, and *again groaning in himſelf,* he troubled himſelf, and labors to bring into the ſad ſouls divine conſolation to refreſh it.

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And whereas ſome ſoul doth object and ſay: If Chriſt had been with it, its brother, or its comfort, had not died. *Sect.* 8.

Now Chriſt anſwers the ſoul again, as he anſwered *Nathaniel*, *When thou waſt under the fig-tree, I ſaw thee.* O thou poor ſoul, when thou waſt under ſuch a ſad burden, then I ſaw thee, and when thou waſt in ſuch a ſad condition, then I was with thee, and when thou waſt ſo much dejected and caſt down, even then I was with thee, and held thee up, that thou ſhouldſt not faint. I was never abſent from thee, O poor ſoul, and the many tribulations which thou haſt been under, it is not as puniſhment unto thee, but for a *tryal of thy faith*, and for the exerciſe of thy graces. Fear not, O thou poor ſoul, for ſin ſhall not condemn thee; for *it is I, thy Chriſt, thy Jeſus, that died for thee*; yea, *rather that is riſen again*, and is in God, ever ſpeaking good of thee, and for thee, O thou poor ſoul, and my Father *heareth me always*, *Rom.* 8. 33, 34, 35. And I and my Father will ſend a comforting ſpirit into thee, for to cheer thee up; *and at that day*

The ſoul is weak in faith when it ſaith Chriſt is far from it.

day thou shalt know, that I am in my Father, and that thou art in me, and that I am in thee, Joh. 15.26. Joh. 14. 19, 20.

Now this soft hand of the Gospel moveth the heart of a man to a godly sorrow: The goodness, and the kindness, and mercy of God, applyed to the hearts of men, that leadeth men forth to a true repentance and a right breaking of heart. Now when the love of Jehovah doth break into the heart of a man or woman, then the soul doth cry out and say, the loving kindness and the goodness of God hath conquered my soul; and the Lord *draws* my soul after him *with the cords of love*, and how then shal I return again to *folly*, seeing Jehovah hath taken hold of my soul with his love?

NOTE.

Now the rough hand of the Law, as it is unskilfully handled by the most of our learned, rather hardens the hearts of men, and fears them up in their sins, then it mollifies and softens the heart, because the Law is a strict rule, *holy, just and good*, not given for men to do and live thereby: Now the strict

Men that know not Christ handle the *law* roughly.

ſtrict rule of the Law, in the letter, meeting with a crooked ſiner, theſe two fal to variance, as *Cain* did with *Abel*: Now this carnal ſiner looks upon the Law as too ſtrict, that *if he offend in one point, he is guilty of all*, and ſo lies lyable to a curſe for not continuing *in all things which are in the book of the Law to do them*: Now this ſiner looking upon the Law [out] of the hand of Chriſt, his heart begins to harden againſt God, and he becomes an enemy againſt God, and is not *ſubject to the Law of God*, Rom. 8. 7. And if it were poſſible, this carnal minded man would deſtroy both God and his Law, for the very ſame reaſon that *Cain* ſlew his brother, 1 *Joh.* 3. 12. And thus a man comes to be *ſeared* up in his ſins, when both he and his miniſter look upon the Law carnally and not in the hands of Chriſt, as we in our days have many pretenders for the Law, and many that *reſt in the Law*, and not in Chriſt, and yet *make their boaſt* of God, and ſeem to be *Teachers of others*, and yet not able to *teach themſelves*, and yet *make their boaſt of the Law*, and remain carnal in the Goſpel, and

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and can hardly tel how to speak any thing of Christ.

Sect. 9. Now these rough handlers of the Law are like unto [*Esau*] cuning men of the field, men that love *red pottage*, and see no beauty in *Jacobs* heritage, but *despise* it: How can these men apply *savory meat* unto a poor hungry thirsty soul, whom they hate for the *blessing* wherewith it is blessed in Christ? *And Esau said in his heart;* Now *Esaus* heart being ful of the seed of the serpent, he said, he would slay his brother *Jacob*, as *Herod* would have done Christ: Now by *savory meat*, I mean, the sweetnesses and the refreshings of Christ unto a poor weary soul, which these men by experience know not, as you may take an instance of the Jews and Pharisees, *Instance.* great zealous talkers of the Law of God, and the Worship of God: Nay, they *made their boast of God*, and yet they did not know Jesus Christ, though he was present amongst them, but dealt roughly with him, according as they did see the Law, as you may read at large *Rom.* 2. 17, 21, 23. *Gen.* 25. 27, 30, 34. & 27. 41. *John* 9. 13, 14, 15, 16, 29.

15,16,29. Have not we many now in our days which hold forth the Law as the chief Prieſts and Phariſees did, that is, quite out of the hands of Chriſt, and they tel the people, *they know not the Law*, but they muſt beleeve it as they hold it out unto them; for the chief Prieſts and Phariſees told the people in Chriſts time, That *the people who know not the Law are curſed:* And thus the Law did ſeem to be rough by their unskilful handling of it out of the hands of Chriſt, as we alſo may do at this day, *Iohn* 7.45, 48,49.

Chriſt is the living *law* of *God* and the onely rule for a Chriſtian.

Now the Law in the hand of Chriſt turns to be Goſpel, and doth the greateſt work: as for inſtance, *Saul* in his height of malice, when he was going to *Damaſcus*, *the light of Chriſt did ſhine round about him*, and changed his evil heart; He did not hear the voyce of thundering and lightning at Mount *Sinai*, but a gentle hand, and a ſoft ſweet voyce ſpeaking unto him, and ſaying, *Saul, Saul, Why perſecuteſt thou me* in my members? Now *Saul* was not afrighted out of his wits, but ſaid, *Who art thou Lord? and the Lord ſaid, I am Ieſus Whom thou*

persecutest; but thou shalt do so no more, for I will make thee a Minister of grace; and though *Saul* trembled, yet his heart was possest with love to the Lord, and to those that he had persecuted; for saith he, *Lord what wilt thou have me to do for thee*, and *for them that I have so wronged?* Now this is a Gospel-change, *Acts* 9.3,4,5,6. & 26.16.

Sect. 10. Now if this work of the Gospel had been wrought in the hearts of those that might have prevented bloodshed, or in those that were so *exceeding mad* to shed the blood that was shed in *Guildhal*-yard; but it seems they were of *Sauls* minde, thinking that they might *do many things*, nay, any thing against a man or a woman, under the name of Independents or Sectaries; that is, to put Christ and his members out of their Synagogues and City, nay further, even to kill Christ in his members, or Christ and his members together, and in so doing, *To think that they do God service*: These things are done, and the cause is, they neither know God nor Christ: these are Christs own words, as you may read *Acts* 26. 9,10,11. *John* 16. 2,3.

Men in our times, like unto *Saul* and the chief Priests and Pharisees.

But

But I am of *Stevens* minde, and ſhall ſay, *Lord, lay not this ſin to the charge of this City, Acts* 7. 58, 59, 60. Now the Law being in the hands of Chriſt, and the Spirit of Chriſt, who is the *onely bleſſed God*, and the efficient cauſe in changing of that which we call *Law* into *Goſpel*. Thus God in Chriſt, ſaith unto every ſoul, *I am the Lord thy God, thou ſhalt have no other Gods before me, Exod.* 20. 2, 3. Now this Law is brought by the Spirit of Chriſt, into the heart of a man or a woman, and there it is planted and ingraven, *Jere.* 31. 33, 34. and Chriſt puts in *the finger of his ſweet Spirit in at the hole of the door of the heart, in at the hole of the lock*, as it were, and his Spirit is the key that opens the heart; and Chriſt with his finger puts back all the barrs and bolts that ſtand between him, and the ſoul; and Chriſt looks into the ſoul, and takes away all drouſie diſtempers, and waters the ſoul, and refreſhes it with his ſweet graces; and then the bowels of the ſoul were moved after its Chriſt, and roſe up to open to *its beloved*, and *its hands dropped with myrrhe*, and *my fingers*

Chriſt makes way for himſelf in the hearts of men.

Chriſt is a ſweet Law, and the ſoul follows him in delight.

dropped with sweet smelling myrrhe, which Christ had left for me *upon the handles of the lock,* which he handled, *Cant.*5.4,5.

Now Christ is the Law of God, and the Rule of a Christian, and he alone opens the heart, and plants himself therein; and then the soul doth begin to wait upon Christ, and attend to hear *what Christ speaks,* as it is plain in the case of *Lydia.* Now she being baptized with the *baptism of the holy Ghost,* she begins to love the servants of Christ, and to constrain them in love, *to abide in her house, Psal.* 40.7,8,9. *Acts* 16.14,15.

☞ Now this is a good president for all you that are rigged Presbyterians, and endeavor under the name of Independents or Sectaries, to out the servants of Christ out of their own houses, nay, out of the City, if it were possible; and it is much ado for a man and his wife to live together, if they be not both of one opinion: but as for parents and children, there must be a separation between them for their opinion: and as for the poor hired servant, some men in a Parish, it may

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be out of zeal, doth come into his or her Maſter and Miſtriſs, and ſolicite them for to turn away their ſervant, becauſe of their opinion, it may be for not coming unto their Pariſh Church, or the like. *My Brethren, theſe things out not ſo to be*; for it is believed, that theſe are the ſervants of Chriſt, which you labor for to put ſo far from you. This is not to be like unto *Lydia*, to *conſtrain them to abide in your houſes*, but like *Gaderens*, to thruſt them *out of your coaſts*, and ſo to adde trouble and grief unto a poor ſoul.

But now let me ſpeak a word, by way of a ſecond Uſe, unto thee, O man or woman, that art thus troubled: The ſervant muſt be as the Lord is, it was even ſo with Chriſt; but comfort thy ſelf with this, O thou poor ſoul, *The Lord knows how to deliver thee*; and *before thou call, the Lord will anſwer thee*, even the ſecret pantings, and the inward ſtruglings, and the lifting up of thy heart unto God, [and as Chriſt ſaid] ſo mayeſt thou ſay, *Father I thank thee, that thou heareſt my inward groanings, and complaints: I* *Sect.* 11. *Uſe* 2.

know that thou heareſt me always, and ſeeſt me, and art ever preſent with me, Iohn 11.41,42.

Object. A lad complaint of a troubled ſoul.

Now ſome will object and ſay, That they are under great temptations, and extream heavy burdens, and mighty difficulties, and in many wants; ſorrows, griefs and pains, do poſſeſs them day and night: And *the light of Gods countenance is hid from them*, and they want the aſſurance of his *love and favor*, and new troubles do ariſe every day and overtake them, and they are dejected in themſelves, and either *forſaken* or *forgotten of God*, and rejected of the world; and as for their part, they cannot ſay as Chriſt ſaid, *Father I thank thee, that thou heareſt me; I know that thou heareſt me always*; Chriſt indeed ſaid ſo: And as for my part, in my troubles, I call upon God, and I know that he hears me, and ſees me, and ſtands by me, and looks upon me in all my miſeries; but yet he doth not deliver me out of my troubles, but lets them lye heavy upon me ſtill. And I ſee likewiſe, *That all things come alike to all; there is one event to the righteous, and to the wicked,*

ed, to the good, and the clean, and to the unclean, to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an oath: Yet for all this, I do not ſay, *It is in vain to ſerve God*, or *what profit is it that I have to keep his ordinances?* Though I ſee, they *that tempt God, are even delivered, Mal.*3.14,15. But as for my part, I am not let alone ſo long as to have time for to *ſwallow down my ſpittle*, but one trouble is in the neck of another upon me, *Job* 7. 19. And God ſtands by me, and looks upon me in all my miſeries; and I know that he is a pitiful heavenly Father. Now this is that which I wonder at, and am aſtoniſhed to ſee a natural earthly Father, as ſoon as he ſees his poor childe in miſery, he indeavors to help him out of it preſently. Now I know, that God is a tender-hearted Father, and is able for to help his poor children out of all their troubles in a moment; but he ſuffers them *to lye among the grimy pots, and the thorns a long time*, it may be all their life time, *Pſal.* 68. 13. So that I may ſay as *Job* ſaid, *Why haſt*

NOTE.

The reaſoning of a troubled ſoul with God.

thou set me as a mark to be shot against, so that I am a burden to my self, Job 7. 20.

Alas poor soul, I shall answer thee; Thou speakest out of the anguish of thy own spirit, and out of the bitterness of thy own soul, as *Job* did, *Job* 7. 11.

Sect. 12. *Answ.* Now I shall answer these objections, which thou hast made, four several ways, and the first is by a comfortable perswasion.

1. Alas poor soul, thou hast made a pitiful complaint, not knowing the minde and love of thy heavenly Father, in his dealings towards thee; thou judgest according to thy sense, and so indeed thy outward miseries seem grievous: And this was the Churches fault, in the Prophet *Isaiahs* time: And *Zion* said, *The Lord hath forsaken me, and my Lord hath forgotten me, Isai.* 49. 14.

Christs is neer in troubles, to help his that they faint not.

Hearken now, O poor soul, and behold thy God in Christ bids thee *break forth into singing*, for he hath *graven thee upon the palms of his hands*; and thou art continually in his eye, and his mercy is round about thee, when thou art

art afflicted; he ſtands but *behinde the curtain*; though thou think he is far off, yet he is there to be thy protector, *Iſai.* 49. 13, 15, 16. And he will ſtep into thee, and acquaint thee with his minde and dealings towards thee; and when this is, thou *ſhalt be a delightſome land*, or as a *fragrant Garden full of ſweet ſmells* unto thy God, *Mal.* 3. 12.

Now it is Gods minde and will, that thou ſhalt ſuffer for Chriſt ſakes, as well as *to beleeve on him*, that thou mayeſt be like unto him, *Phil.* 1. 29. For he doth teach his Diſciples to pray, *Thy Will be done in earth as it is in heaven*, *Matth.* 6. 10. And it was his own practice, *O father*, ſaith he, *if thou be willing, remove this cup from me; nevertheleſs, not my will, but thine be done*, *Luke* 22. 42. *But for this cauſe came I unto this hour, Father glorifie thy Name*, *John* 12. 27, 28. NOTE.

Now let me tell thee, O poor ſoul, its Gods minde that thy corn of wheat ſhall die, and bring forth much fruit unto *life eternal*; and it is for thy exceeding honor for to ſerve Chriſt, and NOTE.

to

to follow Christ; for where he hath been, thou must go, *John* 12. 24, 25,26.

But now let me speak a word of comfort unto thee, that art a believing man or woman: Though thou be in never so great extremities, difficulties, wants, griefs and pains, and revilings, temptations of the right hand, and of the left; and though all these should come as thick as the pains *of a woman in travail*, thou needest not to be disheartned, for thy God stands by thee: *The angel of the Covenant*, the messenger of peace and rest, doth appear from Heaven, for to strengthen thy soul.

Christs stands by the soul in trouble.

CHAP. XI.

The Spiritual Opening and Application of these Scriptures: *VIZ.*

*Ephes.*2. 14,15,16. *Rom.*5. 14. *Isai.* 2.17. *Luke* 18.9,11,12. 1 *John* 3. 2. 1 *John* 4.17. *Colos.*2.2,3. *John* 14.2,3.

14. 2,3. *Pſal.* 145. 14. *Luke* 22. 43. *Revel.*3.19. *Heb.*8.12. *Jere.* 31. 34. *Iſai.* 53. 11. *Mal.*3. 2,3. *Rom.*5.3,4,5. *Iſai.*53.6. *Heb.*2.10, 11. *Iſai.* 43.2. *Iſai.*32.2. *Pſal.*46. 1, 2. *James* 1. 2, 3, 4. *Revel.*1.9. *Job* 1.21. *Revel.*3.18. *Iſai.*55. 1, 2,3,4. *Prov.*8.18,19,21. *Acts* 24. 24, 25, 27. *Luke* 19. 14. *Matth.* 27.62,63. *Luke* 11.45. *Jere.*4.22. *Luke* 19. 27. *Gen.* 17. 18. 2 *Cor.* 12. 9, 10. *Epheſ.*6. 10, 11,12,13. *Epheſ.*6. 14,15. *Pſal.* 91. 13. read the whole Pſalm, *Epheſ.*6. 16,17. *Joh.*1.1. & 4.24. & 15.26. 2 *Cor.* 12. 10. 2 *Cor.* 4. read the whole Chapter, *Pſal.*66.16. *Luke* 8.2,3. *Mark* 16.9. *Acts* 26.9,10,11. *Acts* 7.57,58,59. *Acts* 22.19,20. & 26. 10,11. *Numb.* 11. 26, 27, 28,29. *Jere.*50.6. 1 *Tim.*1. 12, 13, 14,15, 16,17. *Rom.*2.29. *Phil.*3.3,4,5,6. *Luke* 19.5,8,9, & 8.43,44,45,46. 1 *Pet.*2. 13, 14, 17. 2 *Sam.*24.17, 24. 1 *King.*3. 16, 26, 27,28. *Iſai.* 58.2,6,7,9. *Zech.*7.5,6,9,10. *Iſai.* 58.8,9. *Jere.*31. 24,25,26. *Ezek.* 13.7,8,9,10. *Jere.*23.30,31,32. & 14.18. & 50. 6. *Ezek.*34. 2, 3,4.

Iere.

*Jere.*4.22. & 5.30,31. *Jere.*14.18. 2 *Pet.*2. 1, 2, 3. *Matth.*7. 15, 21, 22,23. & 15.13,14. *Acts* 8. 30, 31,34,35. *Luke* 24.45.

☞ *Observation.*

But now in the next place, let me speak a word for thy observation, O poor soul, that art so oppress: Thy heart is like an earthly Garden, into which, the seed of some curious flower is sown; and in the growing up, it breaks through the earth, and grows up towards Heaven: Even so is the seed of God sown in thy heart, and comparatively, like as a Chicken grows in the shell, until it cracks the shell, and breaks it all to peeces; even so Christ, *the Rose of Sharon*, *the Lilly of the Valleys*, and the *Seed* of God, grows in thy natural, earthly, fleshly heart, and cracks the *partition Wall* all to peeces, *Ephes.*2. 14,15,16. and breaks down *the strong holds of sin*, and self, and *high imaginations*, and doth *subdue every thought* that is stout against God. Now Christ, the *seed* of God, which lay vailed and hid in the earth of the first *Adams* heart, who is the *figure of him that was to come*, *Rom.* 5.14.

Christ is the seed of God, growing thorow the earthiness of mens hearts.

5.14. Now this *ſeed* hath been a working it ſelf out of the earth in all ages, but in ſeveral ways of working: As firſt, before the *Law*; and ſecondly, under the *Law*, and now under the *Goſpel*. This *ſeed* is pulling down the foundations of the *money changers*, and the *tables of thoſe that ſell doves*, and endeavor to ſet up *falſe chriſts* in the earthy hearts of men. And this *ſeed* is now ſtriking down all the ſelf-righteouſneſs of men and women, and all their *fleſhly wiſdom* and *carnal confidence*, that they have of themſelves, and their ways and works. And this *ſeed*, Chriſt, will have the loftineſs of men broke down, *and the Lord alone ſhall be exalted in that day*. Now Chriſt is that day, read *Iſai.*2.17.

NOTE. ☞

Chriſt will take away all mens righteouſneſs and carnal confidence which they have of their own works.

Now, thou poor ſoul, that made ſuch a pitiful complaint, like *a Woman in travail*, it may be Chriſt is breaking through the earth of thy heart, and throwing down the *mountains*, and filling up the *valleys* that were in thy heart, and taking every thing out of the way, that he may bring his whole train of graces into thy ſoul; and when he doth thus appear in thy heart, then ☞

he

he is a raising thee out of the grave, and he will cause thee to leave thy
NOTE. *grave-clothes* behinde thee. I mean, the good opinion which thou hast had of thy self, and of thy performances which have been but as *grave-clothes* to wrap thee in, as the Pharisees did, *Luke* 18. 9, 11, 12. And when this *seed* Christ, doth appear to be in the earthiness of thy heart, he will cause thee by his grace and power, to grow up out of that earthiness, together with himself; and he will inable thee *to rise out of the grave*, and make thee as the *sons of God*: And when he doth thus appear, *we shall be like him*; *for we shall see him as he is*, 1 *John* 3. 2. Nay, more then so, *for as he is, so are we in this world*, 1 *John* 4. 17.

Sect. 2. NOTE. *Consolation.* Now I shall speak a word of Consolation unto thee that art exercised in all maner of troubles every day: And though thou saidst, God lets thee alone in all thy troubles and miseries, and gives thee no ease, yet the Lord hath many a time in his love, opened or drawn back the curtain, that thou mightest see into his treasures of holiness and kindness, and mercy, love, wisdom,

wiſdom, tender heartedneſs: And theſe are *hid in Chriſt*, and are as *manſions* for thy troubled ſoul to dwell in, *Col.* 2.2,3. *John* 14. 2,3. Now when thou art in thy ſaddeſt troubles, and greateſt perplexities, and ſharpeſt miſeries, and heavy temptations lying upon thee, ready to ſink thee; then do but turn about, and look into theſe Treaſures which are in Chriſt, and they will ſo refreſh thee, that thou wilt count thy afflictions but as ſmall things, and for a ſhort time: And ſo likewiſe, when ſad melancholly thoughts do take hold in thee, ſo that thou thinkeſt *one day thou ſhalt periſh* by theſe troubles: Alaſs poor ſoul, theſe troubles are for the honor of God, and for thy own good, as I ſhall tell thee anon.

NOTE.

Be of good chear, thy troubles ſhall not ſink thee; and when thou thinkeſt that [God] hath *forſaken thee*, or *forgotten thee*, he hath thee by the hand; and when thou thinkeſt that thou art falling, then God ſteps in like a tender hearted father, and ſaith, O my childe, and takes thee up in his arms, and puts thee in his boſom, and thou lookeſt into the *ark of his ſtrength*; which *ark* is

Pſal. 145. 14. God is more tender hearted then a mother can be.

is Chriſt, and there thou receiveſt ſuch food, that thou art able to go fourty days in the ſtrength of it, to incounter with new troubles again.

One word more unto thee that ſeemeſt to be diſcontented in thy troubles, when they are more then ordinary; Thou oughteſt to be contented, and to rejoyce in them; and if they ſeem too hard for thee, ſo that thou begin to wraſtle with them, then there will appear thy God, *An angel from Heaven to ſtrengthen thee*, and to uphold thee in the hour of thy diſtreſs, *Luke* 22. 43.

2. Now in the ſecond place, I ſhall confirm what I have ſaid, by Scripture. Every ſon of love muſt have his droſs taken away, *As many as I love, I rebuke and chaſten, Revel.* 3. 19.

NOTE. Now by rebuke and chaſten, it is not to be underſtood, that every trouble and affliction is ſo a rebuke from God, that it is a puniſhment for ſin; no, for this would be to remember ſin again; but God hath ſaid, *He will remember their ſins no more, Heb.* 8. 12. *Iere.* 31. 34. Becauſe Chriſt hath paid a full price for all our ſins, and he hath

God is as good as his word, not to remember ſin, becauſe he is ſatisfied.

hath crossed the Book, and God is fully satisfied, *Isai.* 53. 11.

Now I tell thee, O distressed man or woman, God having brought a whole train of graces into thy soul, he will exercise them for his own honor, and for thy good; and if there be any rust at any time upon thy graces, Christ sits as a *refiner of silver*, and he will purifie thy graces *as gold*, *Mal.* 3. 2,3. Now the end of exercising thy graces, is, that thou thy self mayest know that thou hast grace, and that the world may know that thou hast grace. Now thou having grace, art to exercise thy grace, in *glorying in tribulations, knowing that tribulation worketh patience, and experience of the sufferings of Christ*; of which, thou must be *partaker*, that thou mayest come to a *lively hope through Christ*; and *this hope maketh not ashamed*, *Rom.* 5. 3, 4, 5.

Chastisements are for the exercise of Faith and Graces.

Now the miseries, and the calamities, and the afflictions that do fall upon a true beleeving man or woman, it is not as punishment for sin, for that were to lay iniquities afresh upon Christ our *surety* again, *Isai.* 53. 6. Mistake

Sect. 3.

me not, I do not, in the least, give any liberty to sin; for if patience have its *perfect work, it makes you perfect, and intire, wanting nothing*: but that which doth befal thee in this life, it is for the *tryal of thy faith*, and for the exercise of thy graces; and if any thing doth befal thee, which the world calls sin, then comes in the tryal of thy faith, and lets thee see the *wiles* of *Satan*, and the sin that is in thy flesh; and then thy faith calls for all thy graces, and then thou goest to Jesus Christ, *the Captain of thy salvation*; who hath subdued all thy sins, who doth subdue all thy sorrows, who will subdue all thy griefs, *Heb.*2.10,11. And thus thy graces are exercised; and for this, God will be honored before the world, because the world shall know that he doth uphold thee with his grace, and is with thee in a promise; *And when thou passest through the waters, he will be with thee*, and *when thou goest through the rivers, they shall not overflow thee*, because he is with thee; and *When thou walkest through the fire, thou shalt not be burnt*, because he is with thee; *neither shall the flame*

NOTE.

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kindle

kindle upon thee, becauſe he is with thee, *Iſai.*43.2.

Now this [man Chriſt, God and man] he is an *hiding place* for a poor diſtreſſed ſoul to go into, from the wrath and fury of the men of the world; and ſo he is a covering for a poor diſtempered ſpirit that is troubled with ſin and Satan, fears and doubts; and as rivers of water in a dry place, are ſweet and comfortable, and pleaſant, even ſo is Chriſt unto a thirſty ſoul: And as *the ſhadow of a great rock in a weary land*, even ſo is Jeſus Chriſt unto a poor panting, drouping, fainting, weary ſpirit, *Iſai.* 32. 2. Now, thou poor ſoul, that haſt ſuch *a very preſent help in time of need*, therefore thou needeſt not fear, read *Pſal.*46.1,2. but *count it all joy when thou falleſt into divers ſorts of troubles, and temptations; knowing this, that the trying of thy faith worketh patience:* And this is a needful grace in this troubleſom world, read *Jam.* 1.2,3,4.

Chriſt is as a privy Chamber for the ſoul to retire into, to refreſh it ſelf.

Now in the third place, I ſhall give thee, O poor ſoul, an inſtance, and an example of what I have ſaid: I, ſays an experienced Chriſtian, am your *bro-* 3.

ther and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, and this *Iohn* ſaid, *Revel.* 1.9. And ſo ſaith an exerciſed Chriſtian, *I brought nothing into this world* but ſin, and that I ſhall leave in the grave: The Lord *gives tryals*, and the Lord *takes away troubles*, *Bleſſed be the name of the Lord*, ſaith *Job*, *Iob* 1.21.

The *Lord* gives tryals, and takes away troubles as he pleaſes.

Now a Chriſtian that hath been in the *mount* with God, can tell how to *ſpeak good of his name*, when he comes into a wilderneſs of troubles, as *Moſes* and *John* did; and as Chriſt doth, ſo doth a true Chriſtian. Chriſt comes and ſaith, *Buy my white raiment*, *my righteouſneſs to clothe thee*, *that thy nakedneſs do not appear*; *and anoint thine eyes* with my grace, *that thou mayeſt ſee*. And thus Chriſt ſets forth his commodities in the market places, and in the fairs amongſt men, and ſaith, I beſeech you, come and buy my riches; my honor, my riches will endure for ever: I intreat you to take my commodities, you ſhall have them *without money, and without price*; and if you take my commodities, *your ſoul ſhall live*, *Revel.* 3.18. *Iſai.* 55.1, 2, 3, 4 *Prov.*

Sect. 4.

The commodities of Chriſt, are his graces, and they run forth freely to ſinners.

Prov. 8. 18, 19, 31. Now, the moſt men and women in the world, they come and complement with Chriſt and his commodities, it may be his ordinances; and they will come and hear him, as *Felix* did *Paul*: But they have no minde at this time to buy his commodities; for they have *married a wife*, and *bought a yoke of oxen*, and they cannot ſtay now, but they will come ſome *convenient ſeaſon* and *call for him*. And thus the moſt men and women do in a formal cuſtomary way, go to Church, and ſo come home again, and make a little verbal diſcourſe, but leave Chriſt and his members, it may be, in priſon, and in miſery, out of ſome diſlike againſt them; and to ſhew ſome a favor, as *Felix was willing to ſhew the Iews a pleaſure, and left Paul bound*, *Acts* 24. 24, 25, 27. And thus for all the fair pretences of ſome men for Chriſt, yet they are like his Citizens, or thoſe *Citizens* that *hated him, and ſent a meſſenger after him, ſaying, We will not have this man to reign over us*, *Luke* 19. 14. And thus Jeſus Chriſt coming nigh to *Jeruſalem*, and ſuppoſe to *London*, he added, and *ſpake a parable*;

Moſt men complement and diſſemble with Jeſus Chriſt.

NOTE.

ble; for at *Jeruſalem* there were the chief Prieſts and Phariſees, the politick Scribe, and the ſubtle Lawyer, and all the [ſotiſh] people, together againſt Chriſt, *Matth.*27.1,62,63. *Luke* 11. 45. *Iere.* 4. 22. And theſe were his Citizens.

I ask, may not one ſay ſo of a great many of our Citizens that did frequent *Guildhal*, in that troubleſom time, when it was as much as a mans life was worth, though he were a good Chriſtian, to be under the name of an *Independent* in that multitude. But now hearken, what Chriſt ſaith to ſuch Citizens, *But thoſe mine enemies which would not that I ſhould reign over them, bring hither*, *Luke* 19. 27. I have not ſpoken of the ſentence which Chriſt gave in the end of this verſe, but I ſhall conclude with that of *Abraham*. *And Abraham ſaid unto God, O that Iſhmael might live before thee*, *Gen.*17.18.

Sect. 5. NOTE. A man that hath not the love of God in his heart, can neither ſpeak well of God, nor act well for Chriſt; but the believing man he doth as Chriſt hath done, he comes in with his proclamation,

clamation, and gives a good report of Christ and his graces. Christ saith, *Come and buy without money.* Now this buying, is but an exchanging of thy sins and thy lust, for grace to adorn thy soul; [Christ in thee] will take thy sins, and *nail them to his cross*, and then take them from his cross, and throw them into his grave, and there they shall die; and thou shalt have possessions of grace for them: and this is a good change for thee. Now the living man, the believing Christ-like man, he comes and gives a most excellent report of this grace, and saith unto all, Come take this grace, thou mayest have it *freely*, thou needest not to labor and toyl for it; and when you have this grace, it will inable you to *run* into Christ, who is *the way of Gods Commandments*; and when thou art straitned in thy heart and thoughts, towards God, then this grace will *inlarge* thy heart; and when thou art withered as a tree in Winter, or as a dry tree, then this grace will so refresh thee, that thou wilt be as green as a tree in Summer, *that is planted by the Rivers of water*: And so likewise, this grace

NOTE. A man that hath bin in the *Mount* with God, gives a most excellent report of his graces.

Grace diſcovers ſin.

will cauſe thee to ſee ſin in thy ſelf, every day more then other, and thou in thy ſelf not able for to reſiſt ſin: But this *grace will be ſufficient for thee* in thy weakneſs; ſo that thou mayeſt *rejoyce in thy infirmities*, becauſe this grace of Chriſt *is made perfect in thy weakneſs*, 2 *Cor.*12. 9, 10. This grace inables a man to wreſtle with *ſpiritual wickedneſs*, or wicked ſpirits; for Chriſt ſtands about thee as the Armor of God, ſo that the wiles of the devil cannot peirce thorow to hurt thy poor ſoul, becauſe thou ſtandeſt in Chriſt, *the power of Gods might*, *Epheſ.*6. 10,11, 12,13. And this grace is *a girdle of truth about thy loyns*, and Chriſt is *thy breſt-plate of righteouſneſs*, through which no dart of wickedneſs can enter, and *thy feet are ſhod with the grace of the Goſpel of peace*; ſo that thou mayſt *tread upon the Lyon and Adder*, and they ſhall not bite thee, *Epheſ.*6. 14,15. *Pſal.*91. 13, to the end: And ſo likewiſe, this grace is as *a ſhield* to inable thee againſt danger, and to inable thee to do great things, as thoſe Worthies did in the eleventh of *Hebrews*. Now Chriſt is the Fountain of this grace,

Chriſt the power of God is a Chriſtians might, Ephel.*6.* 10.

grace, and he is the *helmet of ſalvation* over thy head; ſo that thoſe that ſtrike at thee, ſtrike Chriſt firſt: But he will be too hard for them; and ſo thou haſt *the ſword of the Spirit*, which is *the Word of God*. Now Chriſt is the Sword and the Spirit, and the living Word of God; and this Word is God, and this God is a Spirit, and none but he can comfort thy Spirit in time of need, *Epheſ.* 6. 16, 17. *John* 1. 1. & 4. 24. & 15. 26. And ſo likewiſe, this grace will inable a man or a woman, *to take pleaſure in reproaches, in neceſſities, in perſecutions, in diſtreſſes, in revilings, in mockings*, even *in impriſonments*. And this grace will inable a man to take pleaſure in all maner of troubles; becauſe *when we are weak* in our ſelves, then Chriſt is our *ſtrength*, 2 *Corinth.* 12. 10. & 4. read the whole Chapter. NOTE.

Now thoſe that have the tryal of this grace, finde it to be a very precious balſam, a ſalve that will heal every ſore; therefore *David* ſaith, *Come all you that have the Lord for your portion*; is not his grace very comfortable, and as *marrow* and *fatneſs* in your bones. *Sect.* 6. NOTE.

bones? Come let us ſpeak to the honor of his grace, *Pſal.* 66. 16. Come thou likewiſe, that art the greateſt ſinner that ever the earth did bear: Come, though thou haſt *ſeven devils* in thee, as *Mary Magdalen* had, *Luke* 8. 2, 3. Come to Jeſus Chriſt, for he calls, and his *grace is ſufficient* to heal thee; for I tell thee, his grace is a ſoveraign Antidote, O it is a precious balſam, it will cure every diſeaſe, it will heal any ſore. Be of good cheer, wherefore doſt thou doubt? I will ſpeak a word of comfort in thine ear. When Chriſt is riſen in thy heart, thou ſhalt know his appearance, he will appear firſt unto thee that waſt a great ſinner, ſooner then he will to others. And this is for thy comfort; *For when Jeſus was riſen early, he appeared firſt to Mary Magdalen, out of whom he had caſt ſeven Devils*, read *Mark* 16. 9. Come you likewiſe, whether you be young men or old men: Come you young men that were too forward at *Weſtminſter*, and at the Parliament door, and afterward at *Guildhal* for ſome days together, thruſting men up and down, from pillar to poſt, under the name

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The greateſt ſinner may have hope in Chriſt for cure.

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NOTE.

name of *Sectaries* or *Independents*, ſaying, it was not fit that they ſhould live in the City; neither could they ſtand ſafe or quiet by you, though they were good Chriſtians. May not one ſay of you, as *Paul* ſaid of himſelf, when he was *Saul*, That you were *exceedingly* [*mad*] *againſt them, to perſecute them, even unto ſtrange Cities? Acts* 26. 9,10,11. And yet you called for Reformation like unto *Saul*: *And the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul, and they ſtoned Steven, Acts* 7. 57,58,59. Yet for all this, come to Jeſus Chriſt, his grace is ſo ſoveraign a plaiſter, that it will heal this wound. Come, his grace will make up this breach; it may be it was done ignorantly. Come you old men, which conſented and ſuffered your men to go forth in ſuch multitudes to *Weſtminſter*, and after that to *Guildhal*, it might have produced ſad things, but God prevented it; even as ſad things, as *Saul* accuſed himſelf of unto the Lord, *Lord* ſaith he, *They know that I impriſoned and beat in every Synagogue, them that beleeved on thee; and when the blood*

NOTE.

All men by nature like unto *Saul.*

of

of thy Martyr Steven was ſhed: I alſo was ſtanding by, and conſenting unto his death, and kept the rayment of them that ſlew him. And I gave my voice againſt thoſe that did ſpeak of the Name of Jeſus; and when they were put to death, I gave my conſent; and when they were to be perſecuted, or any did but ſpeak evil of them, I alſo gave my vote againſt them.

Queſt. I ask, is not this the temper of a great many in our Kingdom and City? read *Acts* 22. 19, 20. & 26. 10, 11. I am perſwaded, that we have many Aldermen and Common-Councel men, and others, That are good religious men; yet it is poſſible that good men may do unworthy actions.

Inſtance. NOTE. Good men ſometimes may do bad actions, as *Joſhua* did, Numb. 11. 28, 29. As for inſtance, *Joſhua* was a good man, and the ſervant of *Moſes*, and one of his *young men*; now he hearing another *young man* complaining to *Moſes* of *Eldad* and *Medad*, that did propheſie in the Camp; *Joſhua* he ſeconds him, and anſwered and ſaid, *My lord Moſes, forbid them*, that they may not propheſie. Now this was an unworthy action of *Joſhua*, as you may ſee by the reproof that *Moſes* gave him,

him, read *Numbers* 11. verſes 26, 27, 28, 29.

Now had we not a whole Councel that did envy againſt ſuch men as did propheſie, or preach, or ſpeak, call it what you will? Witneſs our [City Remonſtrance] which did requeſt, That they might have ſomething againſt ſuch people; that they might proceed againſt them, as *Sectaries* or *factious perſons*, and ſo ſtop their mouths, and compel them; and ſo likewiſe, our young men, and other good men amongſt them, meeting at *Guildhal* many days together, they ſotiſhly reviled thoſe that were good Chriſtians; and the ſotiſh young men ignorantly cryed, down with theſe *Sectaries*, down with theſe *Independents*; and ſo thruſting them up and down the Hall, and the yard, with their Elbows and Shoulders: And this was the ſimple behavior, and groſs ignorance, with their proud mockings, and ſecret whiſperings, and outward ſcornings, and contempt of thoſe that are good Chriſtians: and this was done by many or the moſt in that multitude, as alſo now at this day, under the name of Sectaries; as he that hath eyes in his

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head

head may see: And this did prove but of bad consequence at *Guildhal*, which made those wounds that are not healed yet, to the grief of some. But shall I point you unto the word of the Lord, and consider well of it? *My people*, saith God, *have been lost sheep, their shepherds have caused them to erre*, or to go astray, *Jere.* 50. 6. But yet for all this, turn not away from the Lord, but *turn to the Lord with all your hearts*; nay rather, the Lord will turn your hearts, and cause you to see *a fountain of grace open*, to wash off all your spots. O it is a comfortable grace, it will make you new men, it will purge your corrupt mindes, it will make you love them that formerly you did hate, it will cause you sweetly to rejoyce in Christ Jesus. O it is a soveraign Grace, it will heal you as it did *Paul*: It may be you did, what you did, *ignorantly in unbelief*; yet be of good cheer, for it was *Pauls* condition, *I*, saith he, *before I had this grace, was a blasphemer, and a persecutor, and injurious*; and yet I was very zealous for the worship of God in my way, and yet I had neither faith in Christ, nor love to his people:

A word to the Citizens whom I love.

If God turn you, you shall see a fountain of grace to wash away your spots.

A man may be very zealous, and yet have neither faith nor love.

people: But when this abundant grace, this translating grace, came into my heart; then I, that thought my self to be righteous, did see my self to be the *chiefest of sinners*. And when this sweet grace and mercy came, I was, and am a pattern, *to shew forth the long-suffering of God* to me; and I also am taught of the Spirit of Christ, to give forth most excellent reports of this grace and mercy, saith *Paul*, because this *mercy endureth for ever*: It is not the having of an outward Church-fellowship, nor the being a member of a visible Church, nor any external priviledges whatsoever, that is a sufficient ground for the soul to rejoyce in; but onely the circumcision of the heart in the Spirit, and to worship God in the Spirit, and *to rejoyce in Christ Jesus, and have no confidence in the flesh*, but in the appearance of Christ alone in the Spirit, read these three Scriptures, 1 *Tim.* 1. 12,13,14,15,16,17. *Rom.* 2.29. *Phil.* 3. 3,4,5,6.

An outward shew may seem good, and yet not profit.

No true ground to rejoyce in, but onely in Christ spiritual.

O this grace of God is a soveraign grace, it healed *Zacheus*: Art thou an oppressor of the poor [hast thou plundered the poor Christians out of spight, against

☞ againſt Jeſus Chriſt,] theſe have been plundering times. But I will tell thee, if thou hadſt but the grace of Chriſt in thy heart, it will make thee like *Zacheus*, *Behold Lord*, ſaith he, *the half of my goods I give to the poor, and if I have taken any thing from any man, by falſe accuſation, or by oppreſſion, I reſtore him four fold for it*, read *Luke* 19. 5, 8, 9.

Sect. 8. O you ignorant, and ſotiſh ones of our times, The grace of Jeſus Chriſt is a healing grace, it will heal a bloody

NOTE. iſſue; though a particular perſon, or a whole Kingdom have had a *bloody iſſue twelve yeers*, and have ſpent all their hope, and all their wit, and all their living, upon natural policy; and have faſtened their hope upon the King, and upon the Parliament, and Army: Why

☞ none of theſe can heal this *bloody iſſue*, but onely the grace of Jeſus Chriſt alone. O poor, [*England* and *Ireland*, that have had this *bloody iſſue* ſeven yeers,] and yet uncured: Your Phyſitians cannot heal you, though you ſpend all; nothing but the grace of Jeſus Chriſt can heal you. You have not as yet *touched the hem of Chriſt garment*, *that*

Nothing but the grace of Chriſt will heal *England* & *Ireland*.

that vertue may come out from him, and ſtench your bloody iſſue, and heal you, *Luke* 8. 43, 44, 45, 46. We have all looked for the King, and the Parliament, and the Army, to be our Phyſitians to heal us: but our Phyſitians have let the Kingdom blood, but the grace of Chriſt alone will heal us: Therefore let us pray to God, for to fill the Kings heart brim-full of this grace of Chriſt, that he may *love the brotherhood*; that is, the union between Chriſt and his Church; and that we may have all the *fear of God*, and then we ſhall *honor the* [*King Jeſus Chriſt*,] and honor all men: The King as ſupreme, and Governors under him, 1 *Pet.* 2. 13, 14, 17. Now this grace of Chriſt will move the [Kings heart] to be like *a nurſing father*, and to ſay as *David* ſaid, *But* [*theſe ſheep, what have they done?*] But theſe thouſands of poor harmleſs ſubjects, that have been ſlain in *England* and *Ireland*, what have they done? I ſhall eaſily be intreated now, to part with any thing, or to do any thing, to preſerve thoſe my poor ſubjects that are alive, that they may have a firm and a laſting peace, and live

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quietly all their days. And thus *David* reasoned with the Lord, as you may read, 2 *Sam.* 24. 17,24. Now this grace
NOTE. will help us to do more then a [Covenant of our own making:] Therefore let us pray to God, that he would be pleased to pour into the hearts of the
☞ King and Parliament, abundance of his grace, that they may be like unto *Solomon*, in dividing of their great affairs for the peace of the kingdom, and that with speed; even as *Solomon* did with the *two harlots*, in seeming to divide *the childe*, the right mother came to enjoy *her own childe*. Now amongst all your divisions,
☞ the Lord teach you to maintain the priviledg of free Subjects, and that every man may enjoy his own in peace. Now if the wisdom and grace of Christ be in you, it will teach you, as it did *Solomon*, To give *the living childe to the right mother*; and this will make you famous, 1 *King.* 3.16,26,27,28.

Sect. 9. Now what hath been said, must be
NOTE. done with speed, delays are dangerous, the Kingdom is weary, it begins for to kick, and there are many evil tongues abroad; the Lord keep us, that we may not be devoured like unto *Germany:*

many: For the prevention of which, the Lord teach you, and inable you, for to keep one right Faſting day to the Lord; which is, *to looſe the bands of wickedneſs, and to undo the heavy burdens, and to let the oppreſſed go free; and that ye break every yoke, and deal your bread to the hungry, and bring the poor into their poſſeſſions again, and to relieve the naked; and hide not your ſelves from your own fleſh*, for matter of opinion; *and if you take away from the midſt of you, the yoke, the putting forth of the finger, and the ſpeaking of vanity* by ſome of the ignorant and ſottiſh Clergy, and thoſe that ſtand to do juſtice, and do none, read *Iſai.* 58. 2,6,7,9. *Zech.* 7. 5, 6, 9, 10. Now when the grace and Spirit of Jeſus Chriſt doth come, all theſe things will vaniſh away, as the miſt doth before the Sun; and then *your light ſhall break forth as the morning*, and the health of the Kingdom ſhall ſpring forth ſpeedily, and your *righteous judgments ſhall go before you, and the glory of the Lord ſhall be your rereward*; and when you cry, the Lord will ſay, *here I am* to help you.

NOTE.

you. Now God in Christ, he is the good Physitian that brings health and cure to Kingdoms and Cities, and bids the inhabitants dwell in peace, and go forth with their flocks; for he will *satisfie the weary souls*, and repleniſh every ſorrowful ſoul: And when a Kingdom or a particular perſon do ariſe, and behold this, then their ſleep will be ſweet unto them, as it was to *Jeremiah*, *Iſai.*58. 8, 9. *Jere.*31. 24, 25, 26.

Object. Now ſome will object and ſay, That I ſeem to upbraid the Clergy with ſpeaking vanity, and with being full of ignorance and ſotiſhneſs.

Anſw. I anſwer, nay, rather the Prophets and the Apoſtles, they anſwer; for the *ſpeaking of vanity, and uſing deceit*, by the moſt of the Prophets in their time, which ſtole their words from their neighbor, and ſay, [*God ſaith,*] read *Ezek.* 13. 7, 8, 9, 10. *Jere.* 23. 30, 31, 32. & 14. 18. & 50. 6. A Miniſtry not built upon Chriſt in the Spirit, doth not profit the people, for they ſeek themſelves, and not the peoples ſouls, read *Ezek.* 34. 2, 3, 4. And ſo likewiſe, theſe Prophets, and Prieſts, and

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and people, for the moſt part, are poſſeſſed with ignorance and ſottiſhneſs, as you may read, and conſider well of it, *Jere.* 4. 22. & 5. 30, 31. *If I go forth into the field,* ſaith the true Prophet, *then behold the ſlain with the ſword: And if I enter into the City, then behold them that are ſick with famine: yea, both the Prophet and the Prieſt, go about into a Land that they know not. Or make merchandiſe,* as the Margent reads it, *againſt a Land, and* the ſottiſh people *acknowledg it not, Iere.* 14. 18.

As the *Margent* of the Bible reads it.

Now you will ſay, it is true, there were ſuch Prophets & Prieſts formerly, but you hope there are none ſuch now. I ſhall anſwer you, nay rather the Apoſtle *Peter* ſhall anſwer you, *There were falſe prophets* formerly, ſaith he, and there will be, and are *falſe teachers among you*, even at this day; *which come to you in ſheeps clothing*, ſaith Chriſt, and uſe fair and enticing words, and yet are ignorant and ſottiſh concerning me, ſaith Chriſt himſelf: *Beware of ſuch teachers, for they are blinde guides*, ſaith Chriſt, 2 *Pet.* 2. 1, 2, 3. *Matth.* 7. 15, 21, 22, 23. & 15.

Sect. 10.

NOTE. 13, 14. A Miniſtry built onely upon Letters, I mean the Letter of the Word, and ſo ſpeak or preach external words, which may be got by natural induſtry, and art: But this learning onely, and no more with it, will neither profit themſelves, nor the people. Now ſuch kinde of learning as this, the moſt part NOTE. of the Epiſcopal, or the Prelatical Clergy hath; and ſome of the Presbyterians, together with ſome of the In- NOTE. dependents; but eſpecially, the Miniſter of the Common-Prayer Book. Miſtake me not, I ſpeak not againſt any thing that is good in that Book; but I ſpeak of the unſufficiency of ſuch a Miniſter, or Miniſters; and then of the peoples weakneſs and ignorance, in a cuſtomary way; like unto little children, they go to School to learn their letters, and after a ſhort time, it may be they can ſay over an Epiſtle and a Goſpel by rote, and underſtand but little or nothing at all; and it may be they can ſay over ſome Prayers without book, when their Miniſter it may be, cannot do ſo much: And this hath been the cuſtom, and the rejoycing of the moſt people in this Kingdom; and it is ſo now at this day

The Auditory of the *Common Prayer* Book, for the moſt part, are like little children that learn to ſay their leſſon after their Maſter; and ſo they are weak in knowledg, like young children.

day in this City. In ſome Pariſhes they rejoyce in that eaſie Common-Prayer Book: I call it eaſie, becauſe a childe of ſix yeers old may read it over: And this they rejoyce in, as the publike Service of [God,] when it may be, neither they, nor their Miniſter underſtands what he reads, nor they, what they hear. No more then the *Eunuch* did, that was reading the Prophet *Iſaiah*, but confeſſed he underſtood not that which he read, *Acts* 8. 30, 31, 34, 35. Be not angry with me, I pray you, for I have not ſpoken to upbraid you, for at my heart I am ſorry for you; for it is a miſerable thing to be learned in the *Letter* onely, or to be *a Miniſter* of the *Letter* onely, and no more, or to be a hearer onely of the *Letter*, and not to be acquainted with Jeſus Chriſt in the Spirit. The *Eunuch* he read the *Letter*, as the moſt in our times do, and neither he, nor they, underſtand *the minde of God* in the *Letter*: The *Eunuch* he read of Jeſus Chriſt, before he was come into the fleſh, *As a ſheep led unto ſlaughter, and like a lamb dumb before the ſhearer, ſo opened he not his mouth.* Now

NOTE.

in our times, we read that Jeſus Chriſt hath come in the fleſh, and is gone again, and now he is to be looked for in the Spirit; and of this, the moſt in our times, are as ignorant as the *Eunuch* was; nay, ſome in our days will jeer at
NOTE. the Spirit, which the *Eunuch* did not: We indeed can read ſo many letters, as to make up two or three words, as
☞ Jeſus Chriſt our Lord; and this is as common as the Light, and doth diſtinguiſh us from the *Turks*: And though we may read the Word of God, and the words of Chriſt, [yet I] and our reading Miniſters of the Common-Prayer Book, nay, our Preaching Miniſters may remain as ignorant as the *Eunuch* did; for he read, but he underſtood not what he read, *until the Spirit*
NOTE. *ſaid unto Philip, go and guide him*, that he may underſtand what he reads: [Nay, it is the Spirit of Jeſus Chriſt alone, that *opens the underſtandings of men, to underſtand the Scriptures*,] as you may read, *Luke* 24. 45.

CHAP.

CHAP. XII.

The Spiritual Opening and Application of theſe Scriptures: *VIZ.*

Phil. chap. 1. *Acts* 8.35. *Mark* 14.3. *Acts* 17.22,23. *Jere.* 50. 6. 2 *Cor.* 3.6. 2 *Cor.* 12. 14,15. 1 *King.* 18. 23, 24, 25, 26, 27, 29, 33, 38. *Phil.* 1.15,16. & 3. 2. *Jere.* 4.22. & 5. 31. *Ezek.* 34. 2,3,4. *Phil.* 3.18,19. *Luke* 4. 16, 17, 18, 19, 20, 21, 22. *Nehe.* 8. 2,3,4,5, 6,7,8. *Matth.* 7. 21,22,23. *Iſai.* 29. 11, 12. *Mark* 14.3. *Luke* 6.45,46. 1 *Cor.* 14. 14, 15. *Rom.* 8.26,27. *Rom.* 7.4,6. *Act.* 2. 13, 15, 16, 17. & 26. 24, 25. 1 *King.* 22. 26, 27. *Matth.* 27. 63. *John* 17.21,23,24. *Epheſ.* 4. 23,24. 2 *Cor.* 6.16. *Pſal.* 25.14. *Epheſ.* 3. 3,4, to the end. *Coloſ.* 2.9,10. *John* 1.16,17. *Ezek.* 2.1,2. *Pſal.* 82.1,2, 3,4,5,6,7,8. *Jere.* 31. 23,24,25,26. *Pſal.* 85. 1,2, 3,4, 8,9, 10,11,12,13. *Prov.* 8. 14, 15, 16. *James* 3. 17. 1 *Pet.* 4.14,15,16,19. *Luke* 3. 14.

Iſai.

Isai. 9.6. *Luke* 10.6. *John* 11.27. *Luke* 10,38,39,40,41,42. *Luke* 10. 40,41. *John* 4. 24. *James* 1. 17. *John* 14.10,11. *Heb.* 11.27. *Col.* 2. 9,10. 1 *Tim.* 3.16. 1 *Joh.* 3.9. *Act.* 2. 24. *Acts* 2. 36. *Revel.* 1. 11. 1 *Tim.* 1.17. *Joh.* 1.13,14. *Matth.* 5.48. *Colos.* 1. 17, 18. *Revel.* 19. 12,13. 1 *Corinth.* 1.24. *Colos.* 2.3. *Matth.* 1.21. *Heb.* 7. 25,26. *Heb.* 9. 14. *Acts* 20. 28. *Ephes.* 2. 15. *Psal.* 113. 6,7,8. *John* 10. 29, 30. *John* 16.32. *Iohn* 11. 42. *Acts* 2. 22, 23. & 4. 26, 27, 28. *Iohn* 19. 10,11. *Psal.* 35.19,20. 2 *Thes.* 2. 3, 4. 1 *Iohn* 4. 2, 3. *Acts* 4. 27, 30. *Luke* 1.31,32,35. *Mark* 12.4,5,6, 7,8. *Acts* 4. 25,26,27. *Acts* 2.36. *Iohn* 11.47,48.

NOw I shall crave leave for to whisper a word or two in the ear of those that are Ministers of the Common-Prayer Book, or some others that can Preach, yet are like unto them.

NOTE. My two words are these: There are three sorts of Ministers;

1. The first is, The Ministers of Christ, and those that he doth send, are *lively, spiritual,*

ſpiritual, and ſoul-comforting Miniſters.

And the ſecond ſort, is the Magiſtrate. Now theſe two ſorts are true Miniſters of God. 2.

But there is a third ſort of Miniſters, which lyes between the true Miniſters and the Magiſtrate; 3.

And theſe men are imitating Miniſters, like unto thoſe that *Paul* ſpeaks of, in the firſt of the *Philippians*. *Some*, ſaith he, read *Chriſt, even out of envy; and ſome*, ſaith he, *preach Chriſt out of envy and ſtrife*, and out of oſtentation, and for the applauſe of men, or elſe, they would not take that humming of the ſimple people, as they do; for when they have ſpoken a word that doth tickle their brain, then the moſt of the people cry, [a hum,] and ſay, O he is a brave Schollar: And thus they read, and preach in a plauſible way, and in an hiſtorical way, full of *legality*, but little or no *ſpirituality*.

Object.

Now I know that ſome will object and ſay, That knowledg comes by reading; but it ſeems, that I would deny the uſe of ſuch means, as the reading of the Service Book.

I an-

Anſw. I anſwer, Uſe reading by all means, for Chriſt bids us *ſearch the Scriptures*; but a Miniſter onely of the Common-Prayer Book, cannot ſearch the Scriptures; for he can but onely read them, and ſo can I at home, as well as he doth at Church.

Object. But you will object and ſay, Though I can read them at home, yet there are thouſands of men and women in this Kingdom that cannot read at all, is it not fit then, that they ſhould come to Church, and hear the Miniſter read over the Service Book, and ſay ſome Prayers?

Anſw. I anſwer, It is fit that they ſhould come; and it is fit, that ſuch as cannot read, ſhould not be ſo ſlightly put off; as with bare reading of the Word, but with reading and expounding, and inſtructing out of the Word of God; as *Philip* did to the *Eunuch*, *Act.* 8. 35. It is well if the Book be not ſealed, ſo that they cannot expound nor preach Jeſus to the people. If it ſhould be ſo, then I ſhall give my ſecond anſwer,

Anſw. 2. That ſuch men or Miniſters as theſe, are like unto a man that comes to a Market, and brings a box full of very precious commodities; and when the people

people come to hear of the commodities, they desire for to see these commodities, but he that should shew these commodities, hath no key to open this box.

Now by this Box, I mean, the Scriptures, the Word of God, which is full of the precious graces of Jesus Christ: But such men as I have spoken of, have no key to open this Box; they cannot break the *bread of life* to the hungry people; they cannot do so much as *Mary Magdalen* did, for she brake the *Box of precious oyntment, and poured it on Christs head, Mark* 14. 3.

Now the bare Letter of the Scriptures, is as a Box, and we have many men in this Kingdom, that have got this Box, and no more. I mean, the Letter of the Word, which being drawn out into a form of the Common-Prayer Book; These men are excellent outside men, they can read the Letter of the Word, with a humane courage, but they cannot give the sense of the Pearl in this Box, or Cabinet, or Field: They cannot expound the *unsearchable riches* of Jesus Christ, as *Paul* did; and for

NOTE.

for want of this, in many places of this Kingdom, the people are like the *Athenians, ignorantly worshiping God*, or more grosly and superstitiously, *setting up Altars to the unknown God, Acts* 17. 22, 23. Yet these people have had the Service Book all their days, and they will have it still, and remain ignorant with it; and so the proverb holds true, *Like Priest, like people.*

Sect. 2. NOTE. ☞

But mark you dark-sighted Ministers, over such a people, *My people have been lost sheep*, saith the Lord, *their shepherds have caused them to go astray, Iere.*50.6. A Minister to be unskilful in the Gospel of Grace, begets ignorance in a people; ignorance in a people makes them unstedfast. Now such a people will sooner fight against the Truth, and speak against the Truth, then they will entertain the Truth, or speak a good word for the Truth. Happy is such a people that have an able Minister *of the New Testament, not of the Letter, but of the Spirit*; for such a ministry, or such a Minister is the most excellent Minister, for he cares for the souls of men, and would *be spent for them*; *and the more he loves them,*

☞ A Minister sent from the Spirit of *Christ*, is the most excellent *Minister.*

them, the leſs he is loved of them, 2 *Cor.*3.6. & 12. 14, 15. Now the reading Miniſter onely of the Common-Prayer Book, and the [imitating] preaching Miniſter, that preaches litterally, legally, hiſtorically, and artificially; Theſe two are both alike, and they both ſeek themſelves: But it may be ſome will take exception at this word [imitating.]

But I ſhall give you two inſtances for it, One in the Old Teſtament, and another in the New: The falſe Prophets of *Baal* did imitate, to do as the true Prophet *Elijah* did; they could chuſe one Bullock for a ſacrifice, and *cut it in peices, and lay the wood together, and lay the Bullock upon the Altar*; but they wanted fire from Heaven, *they had no light in them,* as the true Prophet had, read 1 *Kings* 18. 23,24,25,26,27, 28,29,33,38. *Two inſtances.*

The ſecond inſtance is out of the New Teſtament. Some indeed imitate to do as the true Apoſtles did, but they cannot; ſo then they *preach Chriſt out of envy, and ſome out of ſtrife, Phil.* 1.15,16. & 3.2.

Now theſe two ſorts of Miniſters are

☞ are self-seeking men, as I shall give you instances, both from City and Country, and from Scriptures.

NOTE. Now these self-seeking men, seek great Benefices of six or seven hundred pounds a yeer, and then they will take the Charge, and the Cure of twenty or thirty thousand souls, as you may take ☞ an instance in *Cripplegate* Parish, *London*: And so likewise, in divers places of the Country, where there are great Benefices; and their Minister takes this, but the poor people have little or nothing but the Book of Common-Prayer, or the reading of a Homily, or the like. And thus they cure themselves, and take the charge of the people, but the poor people are still uncured. This the Lord takes notice of, and complains, and saith, *His people perish for want of knowledg*; they are sottish ☞ children, they have no knowledg of God in Christ: Is not this the condition of a great part of this Kingdom? *They are wise to do evil, but to do good, they have no knowledg*, read *Jer.* 4.22. & 5.31.

NOTE. A ministry taken up onely from men, or a Minister sent out onely from men; such

such kind of men seek *themselves*, and not the *flock*; they feed themselves, and not the flock: they heal themselves, they wound the flock: they bind up themselves, they break the flock: they bring in to themselves, they scatter the flock: they seek themselves, and they lose the flock: they are not able to strengthen the weak; but with force and *with cruelty have they ruled them*, or do rule them: and is not this the *seeking of vanity*, and the *speaking of vanity*? read *Ezek.* 34. 2, 3, 4. *Phil.* 3. 18, 19. NOTE.

Sect. 3. Shal I now crave leave to speak a word in particular unto you that are Ministers only of the *Common Prayer Book*? I tel you, that you are not like Ministers of Christ, nor like Christ in his Ministry, *For he stood up to read a place of Scripture unto the people; And when he had read the verse, he closed the Book, and sat down* to teach the people: *And the eyes of all them that were in the Synagogue were fastned on him: and all bare him witness, and wondered at the gracious words which proceeded out of his mouth*, read *Luk.* 4. 16, 17, 18, 19, 20, 21, 22. NOTE. NOTE.

Now it is to be feared that you which are Ministers only of the *Common Prayer Book*, if the book should be closed up to you, all the people might bear you witness, that they could not hear one word of grace from you; and so you would not be like unto the Ministry of Christ, nor like unto the Ministers of Christ: For [*Ezra*] the Priest and those that were with him, *caused the people to understand the Law*: so they read in the book of the Law of God [*distinctly*, and gave the sense,] and *caused them to understand the reading*, read *Nehem.*8.2,3,4,5,6,7,8. Now if the people should expect as much from you that are Ministers of the *Common Prayer Book*, [as *Ezra* the Priest did, who was a Minister of Jesus Christ] how unlike the Ministers of Christ would the people find you!

NOTE.

NOTE.

Now I shal desire to speak a word joyntly unto you that are Ministers of the *Common Prayer Book*, and unto you that are imitating preaching Ministers, Historical men, Litteral men, such a Christ wil not own for the present, read *Mat.*7.21,22,23.

A note agreeable for our times.

I desire likewise to joyn your hear-

ers

ers unto you, and so to speak a word unto you all three: Now the word is by way of question, as the Prophet *Isaiah* speaks of.

Now the question is unto you that are Ministers only of the *Common Prayer Book*, and no more; and you that are imitating preaching Ministers, and no more; and you that are hearers, [and discern no better.] Are not the Scriptures, that you so much read over and talk of, become as the words of a *Book that is sealed*, which men deliver to one that is learned, saying, *Read this I pray thee, and he saith, I cannot, for it is sealed:* And this book is delivered to him that is not learned, saying, *Read this I pray thee; and he saith, I am not learned*, read *Isa.* 29. 11, 12. I would it were not so now in our days with the Ministers of the *Common Prayer Book*, and with the imitating preaching Ministers, which are historical men, artificial men, fine Theoricians, to whom the Scriptures seem to be as a book sealed, or as a box that hath far more precious ointment in it, then that of *Mary Magdalen*, as you may read, *Mark* 14. 3.

The lively part of the Scriptures is as a book sealed to natural men, though never so learned.

A literal *reading* or *preaching Minister* doth but speak empty words in the ears of people.

But such men want a key to open this box, or they want heavenly art to break this box, that the sweet smels of Jesus Christ may come forth into the world amongst men: Such men can speak of the letter of the Word, which is as a Cabinet; but they can speak little or nothing of *Christ in the Spirit*, which is the Pearl in this Cabinet; and this is one reason why your hearers are so ignorant; and there is so little love to God in the world, and love unto our neighbors.

Sect. 4.

NOTE.

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A form of Prayer only taught by men doth but beat the ayr.

Now I shal give your hearers one Caution, which is this; It is not enough to cal *Lord, Lord:* but to have the grace of Christ to inable them to do his wil, read *Luk.* 6. 45, 46. It is not the hearing of the *Common Prayer Book* read, nor the verbal reading of it your self, that wil profit you: It may be you may hear it read, and be zealous in that, and pray, and yet remain ignorant in what you hear, and in what you pray, and your understandings ful of darkness: but the Apostle saith, He wil pray with the light of the Spirit, and that light wil enlighten his understanding, that he may edifie others,

1 *Cor.*

1 *Cor.*14.14,15. And so likewise you may learn to say over the prayers in that book, nay it may be say over many prayers without the book, but this is not prayer; & herein you are mistaken; [for prayer consists not in length of words, nor in strength of words, but in the breathings of the Spirit of God into the soul, and the souls breathings back again unto God:] And this is that which the Apostle saith; *The Spirit it self maketh intercession for us*, or in us, with groanings which cannot be uttered; *And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the wil of God.* Now this grace of Christ in prayer comforts every soul that hath it, and makes them able, in the publick, for the Kingdom, and it makes them able for their families in private. This grace of Christ makes those that are the Ministers of his Gospel, sufficient and able, in the *newness of the Spirit, to bring forth fruit unto God*, Rom.7.4,6.

NOTE. The definition of prayer, *viz.* A true and a comfortable *prayer* comes *from* the spirit of *grace* & returns to the *spirit* again. Rom. 8. 26,27.

Now I know that you that are readers and hearers of the *Common Prayer Book*, and of those imitating preach-

NOTE.

☞ ing Miniſters, which can preach but little or nothing at all of the *myſtery of Chriſt*, and of the *unſearchable riches* of the ſweet grace of Jeſus Chriſt; but they can ſpeak pleaſingly of the hiſtory of Chriſt, and of the letter only. I know now that you wil plead liberty of conſcience, to hear and to have this manner of reading and preaching: And for my part you ſhould have the liberty of your conſcience; but I am ſorry that your underſtandings are ſo dark, that you are not able to diſcern the natural artificialneſs that is in ſome mens reading and preaching: and I am grieved to ſee that you are not able to diſcern between the *naturalneſs* and the *ſpiritualneſs* of Miniſters. Some by the principles of nature can preach elegantly and uſe plauſible words, and this pleaſes you wel; and this you cry up and magnifie: But the *ſpiritualneſs* which ſome Miniſters have from the Spirit of God, this you cry down, and ſay it is *new light*, or new wine; and with mockings ſay, *theſe men are ful of new light*; or ☞ with a jeer, as *Feſtus* did to *Paul*, ſaying, *Too much of this learning makes*

A people delighting in a litteral miniſtry are ſotiſhly ignorant, for the moſt part of them, and ful of legality.

makes men mad: And thus natural parts are advanced, and true Ministers of the Gospel discountenanced, as you may read, *Acts* 2.13,15,16,17. *Acts* 26. 24,25. 1 *King.* 22. 26, 27. *Mat.* 27. 63.

Now I shal speak a word in the behalf of those Ministers which are made able by the grace of the Gospel of God, as *Paul* was; such Ministers have the *mystery of* [*God, manifest in the flesh*] revealed unto them by the *spirit of God:* They are ful likewise of knowledg, of the mystery of Christ in God, and God in Christ; and Christ who is God and the *new man,* dwelling in the Saints: now this is a glorious *mystery,* read *John* 17.21,23,24. *Eph.*4.23,24. 2 *Cor.*6.16. Now such Ministers are made able by the gift of grace, and the effectual working of the power of God, that they may preach the *unsearchable riches* of Jesus Christ unto a poor soul; now such Ministers have the *secrets of the Lord* revealed unto them, *Psa.*25.14. And they do declare unto all the world, *the mystery which hath been hid in God from the begining of the world, but now in these last times* it

Sect. 5.

NOTE.

A *ministry* built on *Christ* doth administer *grace* to the *hearts* of the people

it shal be *made known* by the Church of Christ, *the manifold Wisdom and love of God, in his eternal purpose in Christ Jesus our Lord, in whom we have boldness and access with confidence, that we shal be filled with all the fulness of God:* And thus the true Ministers of Christ are furnished from God to speak the things of God Evangelically; and to speak spiritually what they hear and see of Jesus Christ; and this you may read at large *Eph.* 3. 3. the whole Chapter. And so likewise every poor member of Christ is compleat in Christ: *For in him dwelleth all the fulness of the God-head bodily, and of his fulness have all we received, and grace for grace, Col.* 2. 9, 10. *Joh.* 1. 16, 17.

NOTE. ☞

Now if the Lord would be pleased to let this grace come down from above, as an overflowing stream of love into our Land, it would heal our breaches; it would move the Kings heart to be easie to be intreated by the Parliament, for the good and peace of his subjects, that they might enjoy their own with quietness, and the freedom of free subjects, though he, as

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a King, loſt ſomething which is his own, to purchaſe peace for his people; and then he would be as a *nurſing Father* unto his people, which I deſire to ſee: all this a tender-hearted father doth for the good of his child; he wil part with much of his own, becauſe he loves his child. And this grace muſt move the Parliament, if they be like unto a tender-hearted father. Now thoſe that are like unto a tender father; If they ſee any one lie under a burden, though it be but light, they go ſpeedily, they make no delays in taking off the burden.

Now when this grace and *wiſdom* doth *come from above*, it wil teach and move the Parliament to make haſte without delays, to take off the unſupportable burdens from this Kingdom, which they groan ſo much under; and this grace of God in Chriſt wil move them with ſpeed, though they loſe ſomething of their own, to let the *oppreſſed go free, and to eaſe thoſe that bear the heavy yoke, and to looſe the bands of wickedneſs, in taking away the finger of oppreſſion*, which makes men hang down their heads, and bring the NOTE.

NOTE. the poor into their possessions again: and *give unto Cæsar his due*: for why are the King and the Parliament fain from their glory? It is the glory of a King and a State, to have their subjects to flourish in peace and wealth.

NOTE. Now when the Spirit of God doth enter into the King and Parliament, as he did into *Ezekiel*, then he wil set them both upon their feet, and then they shal hear God speaking *peace and rest unto his people*; and if they *deliver the poor and needy, and do justice to the afflicted and needy*, then they shal be most like unto God: *for God standeth in the Congregation, and he judgeth*, and he seeth the King, and he seeth the Parliament, that both their *foundations are out of course*: he seeth the foundations of this poor Kingdom of *England*, and *Ireland*, and *Scotland* out of course: but now if the Lord would be pleased to help you both to do justice to the poor afflicted and needy, and to rid them out of the hand of the wicked, then both you and our King would *flourish like a green bay tree*: then our *Land would flourish with the goodness of God, and yeeld her increase*

The *Spirit* of God is the only *curer* both of *King*, *Parliament* & people.

NOTE.

NOTE.

increaſe, read theſe Scriptures and conſider wel of them, *Ezek.* 2. 1, 2. *Pſal.* 82. 1, 2, 3, 4, 5, 6, 7, 8. *Jere.* 31. 23, 24, 25, 26. *Pſa.* 85. 1, 2, 3, 4, 8, 9, 10. 11, 12, 13.

Now when Chriſt comes into the heart of the King, and Parliament, and people, [he wil ſet us all in the way of his ſteps, in mercy and in truth, in juſtice and peace,] read *Pſa.* 85. 13. *Prov.* 8. 14, 15, 16. And this is the fruit that grows from above: It is *firſt pure, then peaceable, gentle, and eaſie to be intreated; ful of mercy and good fruits, without partiality, and without hypocriſie*, James 3. 17. NOTE.

Now I ſhal ſpeak a word unto the Soldiery or Army, which God hath made victorious and valiant, your enemies being judges: and thoſe that ſeemed to be for you in the time of their need, now would have you to be removed, both from the King and Parliament: and others there be that ſpeak evilly of you, and ſome ſpeak enviouſly againſt you, and can ſhew no reaſon for it. I know many of you are godly religious men, and for that you ſhal fare the worſe, in ſuffering re- *Sect.* 6.

A word in ſeaſon to the deſpiſed Army.

reproaches, and jeers, and ſlanders, being branded with the name of *Sectaries* and factious perſons, by ſome of our proud ignorant Clergy, ſuch as Mr *Edwards* was; and by ſome ſimple people likewiſe, who wil ſay as they ſay.

Suffer a word of advice now, I pray you: *Let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as a buſie body: But if you ſuffer and be reproached for the Name of Chriſt, happy are ye, for the ſpirit of glory and of God reſteth upon you,* 1 Pet. 4.14,15,16,19. And if you ſuffer the loſs of your Freedoms, and priviledges of free ſubjects, after you have purchaſed them at ſo dear a rate; yet ſuffer all this with the *ſpirit of meekneſs*, and *commit your ſelves*, and your loſſes, *unto the Lord*, and he wil repay you.

NOTE. ☞

And to conclude, remember what St. *John Baptiſt* ſaid unto the Soldiers, *Do violence to no man, neither accuſe any falſly, and be content with your wages* [when you have it,] *Luk.* 3.14.

Now let me adviſe you to truſt [God] with the Liberty of your Conſciences

ſciences, and your wrongs, and your reputations: and you that are worthy, [God] wil vindicate you in his own time: And let it appear from you, that the grace of God in Chriſt is the ſweet and golden rule for a Chriſtian to walk by, to make peace, becauſe Jeſus Chriſt is the *Prince of peace*, Iſa. 9. 6. And thoſe that are his ſubjects are *ſons of peace*, Luk. 10. 6.

The *grace* of God through *Chriſt* is as ſalt, and it wil ſeaſon every condition.

Now I ſhal return to the ſecond uſe, which I drew from the 11. Chapter of *John*; and I ſhal conclude with that of *Martha* and *Mary*: Now though *Martha* had received Chriſt into her houſe, nay Chriſt had entered himſelf into her heart, as you may ſee by her confeſſion, *John* 11. 27 yet for all this, *Martha was cumbred*, and troubled, and diſtracted *about many things*, which were below Jeſus Chriſt; & this is the condition of many a poor ſoul, to be like unto *Martha*, in being angry with *Mary* for ſitting at Jeſus feet; and ſhe heard his Word, for Chriſt had allured her to chuſe the *good part*, or the moſt *excellent way*, as the Apoſtle ſaith: that is the moſt excellent way, not to hear the voyce of

NOTE.

of the world, but the voyce of Jeſus Chriſt, as *Mary* did, *Luke* 10.38,39, 40,41,42.

Sect. 7. Now we have many Chriſtians in theſe our days that are like *Martha*, and if it were poſſible they would command Jeſus Chriſt to ſend away thoſe that *ſit at his feet*, and hear him, who is the *living Word of life*; and like unto *Martha*, they would have Chriſt to ſend away thoſe that are like unto *Mary*, to ſerve with them in their low acquaintances with God, as ☞ ſome of our learned are, and others as wel as they, that have but little and low knowledg of Chriſt, and very little acquaintance with God; and that is the reaſon why they cannot underſtand thoſe that ſit at the feet of Jeſus, nay in the boſom of Chriſt, and do taſte of his ſweet graces. Now thoſe

NOTE. that are weak in Chriſtianity like *Martha*, do not underſtand why *Mary* ſat at the feet of Jeſus, but they are ready to think much, and fooliſhly to ſay, they are looking after *new light*, they have got ſome notion into their brain, they are poſſeſſed with ſome whimſey or other, ſome

new

new doctrine hath taken hold on them: now such poor silly men and women are cumbred and troubled about many things, which are below Christ, and are ready to say as *Martha* did unto Jesus, send them away, bid them come to us, and serve as we do, and be as we are. Now mark, for this is worth the noting; The spiritual Evangelical Christian that is like unto *Mary*, and sits close unto Jesus Christ, even at his feet, with his head in the bosom of Christ, like unto his *beloved Disciple*, and he doth taste of the spiritual sweetnesses which are in Christ, who is God; I say, such a soul cannot leave such delicate spiritual food to come to *Martha*: Such a lively Christian man, or woman, cannot leave Jesus Christ to come serve with *Martha*; neither doth Jesus bid *Mary* go and help *Martha* to serve: And this is worth your noting, *Luk.* 10.40,41. NOTE. NOTE.

Now in the second place, One Christian may have greater discoveries of Christ then another; and yet the one and the other may, at some times, speak both ignorantly and carnally concerning Christ, as *Martha* and *Sect.* 8.

Mary

Mary did; *Martha* comes and saith, *Lord, if thou hadst been here, my brother had not dyed*; and so saith *Mary* too: Now this is according to the customary and verbal discourse which we have of Christ now in our days; we think Christ and God are *far off in the time of our troubles:* Christ indeed with his humane body [cannot be in two places together at one time:] and then we begin to say as *Martha* said, [*Lord, if thou hadst been here, my brother had not dyed*; but thou wast not here.] Now this is a carnal and a fleshly knowledg of Jesus Christ: as for instance; One man may know another by sight, but one man cannot see another mans spirit; even so *Martha* did see and know Jesus Christ by sight and by sense, as the most professors do now in our days, [they know Jesus Christ by hearsay, and by sense natural.] Now the spirit of a man cannot be seen, because it is not visible to natural sight; but there is a sight and a light which doth see Jesus Christ spiritually, and more then a man; it sees the Spirit of Jesus Christ, which is God, for *God is a Spirit*, *Joh.* 4.24. *James* 1.17. It sees the

NOTE.

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A note of *great concernment.*

the *Father of spirits*, which is God; this sight sees this one God, the Father of Christ, and of all, doing all the great works in Christ and by Christ, as Christ himself speaks, as you may read, *John* 14.10, 11. And this sight *Moses* had, for *Moses saw him who is invisible*, read *Heb.* 11.27. Now the *Evangelical* man, the *spiritual* man, the *new* man, the *man in Christ*, is taught and acted by the *Father of spirits* to see Christ in the Spirit, which is God, manifesting himself in the flesh, and taking up the humane body of Christ and the Saints to be an habitation for him to dwel in [*with all the fulness of the God-head,*] *Col.* 2.9, 10. Now this [God] doth manifest himself in the flesh of men, and as a seed lies hid in the earthiness of mens hearts, but in his own time he breaks through, and *unlooses the pains of death*, and carries his beleeving ones up into glory; and this is a spiritual *mystery*, as you may read, 1 *Tim.* 3.16. 1 *Joh.* 3.9. *Act.* 2. 24.

The sight of Faith is the only sight to see God in the man Christ.

NOTE.

Now he that is *Alpha and Omega, the first and the last, and the King eternal, and the immortal, and only* *Sect.* 9.

NOTE.

wiſe God, [this God puts himſelf under many names, and makes himſelf both Lord, and Chriſt, and Jeſus,] read *Acts* 2. 36. And this is for us to diſtinguiſh, that we may ſee his love and his power, *Revel.* 1. 11. 1 *Tim.* 1. 17.

Now God, as a Father, ſpeaks forth a word of power and good wil for men; [now this word of God] was *clothed with fleſh*, or *made fleſh*, as a man, *Joh.* 1. 13, 14. And this God is in man making one perfect man; Chriſt the head, and true Beleevers as members anſwerable to their head Chriſt, *Mat.* 5. 48. *Coloſ.* 1. 17, 18. Now this word, which was ſpoken from the heart of God, becomes our Chriſt, for his name is called *the Word of God, and the wiſdom and power of God, and in him are hid all the treaſures of wiſdom and knowledg*, *Rev.* 19. 12, 13. 1 *Cor.* 1. 24. *Coloſ.* 2. 3. Now God comes and brings forth himſelf under the name of Jeſus, *To ſave his people from their ſins*, *Matth.* 1. 21. And thoſe that ſee Chriſt as God, ſee him mighty and *able to ſave them:* they do not ſay as *Martha* ſaid, *Lord, if thou had*ſt

NOTE.

Chriſt is the living Word of God.

hadst been here, my brother had not dyed: No, they see God in Christ ever present to *save them to the uttermost*, and they see Christ, as God, *offering up himself by his own eternal Spirit, as a sacrifice without fault, to purge, and to purchase his Church with his own blood*, *Heb.* 7. 25, 26. *Heb.* 9. 14. *Acts* 20. 28. And this is the good will of our good God; He comes down from his Throne to behold what is amiss, nay he goeth into the dust of the earth to raise up the poor, *and lifteth the needy out of the dunghil*; this is the good pleasure of our God, *Psal.* 113. 6, 7, 8.

God in *Christ* and both in the flesh making one new man; this is a great *mystery*, read *Eph.* 2. 15.

Now the design of God is to bring forth himself and his Christ to suffer both together for faln man, and this in general.

NOTE.

Now you object and say, it is impossible that God should suffer.

Object.

I answer, sin and faln man did what they could to make God suffer: As for instance, The Sun shines upon a tree, and a man stands with an ax and hews through the shining of the Sun, and cuts the tree in pieces, cuts Christ in pieces; but the shining of the Sun is

Answ.

Instance.

not capable of being cut: God cannot
NOTE. be cut with an ax, or thrust through
☞ with a spear, but Christ was, and so
went into the grave.

But mark now for your comfort;
God was with Christ in the grave for thy comfort, O poor soul. [God] goes along with Christ, for God and Christ are one, *John* 10. 29, 30. God goes in Christ before the chief Priests, and before *Pontius Pilate*, and so to the Cross, and there he was jeered; and he went with Christ from the Cross into the grave, and raised him out of the grave; God never left Christ alone, though Christ said, *My God forsake me not:* yet Christ said, *God heard him always*, read *John* 16. 32. *John*
NOTE. 11. 42. Now all this was done unto
☞ Jesus Christ *by the determinate counsel of God*, to redeem fain man; and this is the good wil of our God, *Acts* 2. 22, 23. & 4. 26, 27, 28.

Now Christ himself doth confirm
Sect. 10. what I have said, in his speech to *Pi-*
NOTE. *late*; *Pilate said unto Christ, knowest not thou that I have power to crucifie thee, and have power to release thee?*
☞ *Jesus answered, thou couldest have no power at all against me, except it were given thee from above:* And thus a

true

true beleever, in Chriſt and with Chriſt, ſaith, As God ordered and diſpoſed of all the ſufferings of Chriſt, even ſo are all my troubles and croſſes, burthens and temptations ordered and deſigned from above, as they were to Chriſt, as you may read *Iohn* 19.10,11. [And God ſtands by, and looks upon the proud and diſdainful behavior of one neighbor towards another, read *Pſal.* 35.19,20.] NOTE.

2. Notes in particular.

Chriſt ſuffers and is crucified now in the hearts of men, in every particular mans heart, and that ſpiritually, as he was among the Jews, chief Prieſts and Phariſees, *Pontius Pilate* and *Herod:* [Mans heart ſhould be an habitation for God to dwel in,] but That man of ſin, and the world, and the devil hath taken poſſeſſion of this *Temple of God, and exalteth himſelf* in the heart of a man *above God, and ſhews that he is God*; but this is *that ſpirit of Anti-chriſt* which would keep the true Chriſt out of the hearts of men, and wil not confeſs *that Jeſus Chriſt ſhould come in the fleſh* of men, 2 *Theſ.* 2,3,4. 1 *Iohn* 4. 2, 3. Now when God wil have the poſſeſſion of the

1. NOTE.

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heart to be his Temple, then he ſends
NOTE. his *holy child Jeſus*, which *was conceived by the Holy Ghoſt*, into the heart of a man, read *Acts* 4. 27, 30. *Luke* 1.31,32,35.

Now the heart of every man, by nature, is like unto thoſe *huſbandmen* that conſulted againſt the only beloved Son of God, and ſaid, *Come let us kil him; and they took him, and killed him, and caſt him out of the vineyard*, that is, out of their hearts, read *Mark* 12.4,5, 6,7,8. And thus your ignorant Proteſtants do, and your carnal Chriſtians, and your [outſide zealous profeſſors] ſtand up with the Kings and rulers of the earth, like unto the Jews, chief Prieſts and Phariſees, *Herod*, *Pontius Pilate* and the rude multitude, againſt the ſpiritual and *holy Child Jeſus*, *who is both Lord and Chriſt*, *Acts* 4.25, 26,27. *Acts* 2.36. *John* 11.47,48.
NOTE.

CHAP.

CHAP. XIII.

The Spiritual Opening and Application of these Scriptures: *VIZ.*

1 *John* 4.20, 21. *Acts* 9.4,5. & 26. 14,15. *Acts* 22.3,4,5. *John* 12.10, 11. *John* 5.18,19,20. *Mat.*20.35, 36,37,38,39. *John* 16.2,3. *Eccles.* 7.29. *Gen.*6.5. & 8. 21. *John* 19. 17,18,20. *Mat.*15.19,20. *Luke* 6. 45,46. *Mark* 3. 27. *Ephes.*4. 24 *Rom.*5.14. *Iohn* 12.32. *Heb.* 2.14, 15. *Acts* 2.23,24. *Mat.*27.63,64. *Isai.*29.11. *Col.* 1.26,27. *Rom.* 10. 2,3. *Mark* 15.10,11,15. *Iohn* 10. 19, 20, 24, 25, 31, 39. *Luke* 1. 35. *Heb.*2.14,15. *Iohn* 16.13,14. *Luk.* 20.19,20,21. *Matth.*13.25,38,39. *Luke* 6. 45, 46. *Iohn* 14. 17, 18. *Acts* 4.28. *Ioh.*12.32. *Luke* 3. 16. 2 *Thes.* 2. 7, 8, 9, 10. 1 *Cor.* 2.1,2. *Iohn* 12. 23, 24. *Eph.* 1.3. *Rom.* 6. 5,6,7,8. *Heb.* 2. 14, 15. *Rom.*6.3, 4,5. *Gal.*6 14,15. *Eph.*4.22,23,24. *Col.* 1. 12, 13. 2 *Cor.*5.17. 2 *Cor.*

3.18. *Rom.*6.5,8. *&* 8.11. *Phil.*3. 9, 10. 1 *John* 1. 3. *Rom.* 11. 36. *Rev.*19.4,5,6. *&* 21. 3,4,9,10,11, 22,23. *John* 11.42. 1 *Cor.*2. 13,14. *Gen.* 18. 1, 2, 3, 4. *&* 19. 1, 2,3,4. *Dan.*3.24,25,26. *Isa.*43.2,3. *&* 43. 3, 4. *Philip.* 2.6,7, 8. *Rom.*8.3,4. *Heb.* 10.5,6,7. 1 *Tim.* 3. 16. *Heb.* 9.11,12,13,14. *Psa.*27.1. *Rev.*1. 10, 11, 12. *John* 16. 13, 14, 15. 1 *Cor.*3.22,23. 1 *Pet.* 1.11,12,13. 1 *Tim.*3.16. *Luke* 17. 34,35. *Rev.* 1.7,8. *Acts* 26.18. *Luke* 3.16,17. *John* 3.29,30. *Eph.*4.3,4,5,6. *Isai.* 9.6. *Mat.* 1. 20, 21,22,23. *Isai.*7. 14. *Psa.* 113. 5, 6, 7, 8. *Col.* 2.19. *Eph.*2.21,22. *Col.*2. 9, 10. *Eccles.* 1.7. *Eph.*3.17,18,19. *Eph.*1.22,23. *&* 5.32. *Rom.*8.17. *Phil.*3.10,11. *Gal.*6.14,15. *Isai.*29.20,21. *Acts* 24.13,14. *Luke* 18.11, 12. 2 *Cor.* 3.6. 2 *Cor.*13.3,4,5. 1 *Cor.* 2. 4,5. *Matth.* 7. 21, 22,23. *&* 15.13,14. *Luke* 6.39,40.

I Shal give you two instances of what I have said, and prove it by Scripture; We all say that we *love God and Christ whom We never have seen*, and yet

yet the moſt of us *hate our brother whom we ſee dayly*, 1 *John* 4. 20, 21.
Now this is a pure contradiction; for we all ſay that we love God, and yet God ſaith, Why perſecute you me in my Chriſt, in my Saints? *Saul, Saul, why perſecuteſt thou me? Acts* 9. 4, 5. *&* 26. 14, 15. Moſt men are zealous for God, and yet hate Chriſt who is the way of God; Inſtance in *Paul*, when he was *Saul*, *Acts* 22. 3, 4, 5. And ſo likewiſe thoſe that ſay verbally [*Thy Kingdom come*] and contend ſo much for the form of the Lords prayer, which I highly eſteem, yet theſe men know not the *power*, and the *glory* of this kingdom, but labor to put thoſe far from them, into whoſe hearts this kingdom is come; inſtance in the chief Prieſts, who *ſought to put Lazarus to death*, out of envy againſt Chriſt, *John* 12. 10, 11. *Yea the time cometh that* [*whoſoever*] *killeth them* in whom I appear, ſaith Chriſt, *they wil think they do God ſervice:* [Note] this; *The time cometh*, ſaith Chriſt, though men have fair pretences to know God and Chriſt, as the moſt in theſe our days have, yet they know God but after a cuſtomary

A contradiction.

Inſtance.

NOTE.

2. *Inſtance.*

NOTE.

ſtomary way, and they know Jeſus Chriſt verbally, to diſcourſe of him only with the tip of the tongue, but in their hearts they ſeek to kil both him and his, as thoſe *huſbandmen* did, *Ioh.* 5.18,19,20. *Mat.*20.35,36,37,38,39.

NOTE. Mark now, *The time cometh*, ſaith our Savior, that is, in theſe our days we do as much as the Jews, chief Prieſts, Phariſees, and *Pontius Pilate* did, in a ſpiritual way, againſt the *holy Child Ieſus*. Now the ground of all this, is becauſe we do not know God, nor Jeſus Chriſt ſpiritually; and theſe are Chriſts own words, read *Iohn* 16.2,3.

I ſhal give you a reaſon, as God ſhal enable me, why I ſaid Chriſt ſuffers and is crucified, even now, in every particular mans heart that ſhal reign with him.

1. *Reaſon.* Now my firſt reaſon is this; *God*

*Eccl.*7.29. *hath made man upright: but they have ſought out many* ſinful *inventions*, ſinful inventions to ſlay Jeſus Chriſt:

NOTE. *Every imagination that is in the heart* of faln man, *is evil from his childhood*,

Gen 6.5. & 8.21. his very purpoſes and deſires, all his thoughts *are evil continually*.

Sect. 2. Now notwithſtanding that Jeſus Chriſt was crucified at *Golgotha*, nigh unto

unto *Ieruſalem*, in the days of his fleſh, *John* 19.17,18,20. Yet for all this the moſt mens hearts remain as ful of all maner of wickedneſs, as *pride, & envy, and evil thoughts, murthers, adulteries, fornications, thefts, falſe witneſs, blaſphemies*; and theſe are Chriſts own words, concerning faln man, or corrupted man, or the old man, which bringeth forth abundance of evil treaſure, *Mat.*15.19,20. *Luke* 6.45,46.

Now Jeſus Chriſt is the only good man, and the only ſtrong man, and the only new man, which the firſt *Adam* was a figure of, *Luke* 6.45. *Mark* 3.27. *Eph.*4.24. *Rom.*5.14. NOTE.

Now I ſhal give you my ſecond reaſon, which is this; [It is Gods deſign to lift up Jeſus Chriſt ſpiritually in the hearts of men; *and I, if I be lifted up in the heart* of a man, ſaith Chriſt, *I Wil draw the* whole heart *unto me*,] *John* 12.32. Now Jeſus Chriſt, being lift up in the heart of a man, he begins to play the *good man*, and the *ſtrong man*, and he delivers faln man from the corrupted and *old man*, which is ſin and the devil, *Heb.*2.14,15. [Now all this is done by the *determinate* 2. *Reaſ.* NOTE. NOTE.

counſel

counsel of God,] *Acts* 2. 23, 24. And as the Jews did crucifie Christ in the *flesh*, even so doth every particular man now crucifie Christ in the *spirit*, as much as in him lies: The Jews gathered together in counsel against Christ, and had their chief Priests and Pharisees to accuse him, and they had a *Pilate* to condemn him; and they had a rude multitude that cryed, *Crucifie him, Crucifie him*; release *Barabbas and crucifie Jesus*; [and thus it is in every particular mans heart now.] For the corrupt heart of a man, now in our days, for all our customary and seeming outside shews, yet we are against the *holy child Jesus* in a spiritual way, as wel as the Jews were in a *fleshly way*: but this *holy thing*, which shal be born in the heart of a man, wil be *both Lord and Christ* now in a spiritual way, and *rule in the midst of his enemies*; [but when this *holy Child Jesus*, which is *Emmanuel*, God with us, or in us,] doth but begin to stir in the heart of a man, then the corrupt heart of a man doth gather up all his forces against God in Christ, and saith, I wil not have *this man to reign over*

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NOTE. ☞

A remarkable note.

over me: And so likewise the corrupt heart cals for a counsel against Christ in the Spirit.

And the first in this counsel is the wilfulness of the wil which is in faln man, and this wil is stubborn against God, and disaffected to the true Christ, as the ignorant chief Priests and Pharisees were, who called Jesus Christ *Deceiver*, and thought to have kept him in the grave with a band of men, *Mat.* 27.63,64. The second in counsel against [God, *who is both Lord, and Christ, and Jesus,*] it is the dark, and the blind understanding which is in the hearts of all men now, the most learned men as wel as others; for the mystical book of God coming into the flesh, even unto them, is sealed, *Isai.*29.11. and likewise to the zealous for God, but without knowledg, to them also, as wel as the rude and ignorant multitude.

God is but one & he is all in all his *appearances.*

Col. 1.26, 27. Rom.10. 2,3. Mark 15. 10,11, 15. *Sect.* 3.

The understandings of most men are so ful of darkness, even now in our days, that they cannot see God in Christ; they cannot see God manifesting himself in the fleshly hearts of men; they cannot see [that spiritual Ministry which comes out from GOD; therefore

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NOTE. ☞

therefore they jeer at ſuch a Miniſtry, or at ſuch a Miniſter, with the name of *new light* or ſtrange doctrine, and they are ready to ſay, as the Jews did unto Chriſt, *He hath a Devil, and is mad, why hear ye him?* And thus moſt men are confuſed in their underſtandings, not knowing Jeſus Chriſt who is [Gods Truth,] but are ready to *take up ſtones to ſtone him*, as the Jews did, as you may read at large, *John* 10. 19, 20, 24, 25, 31, 39.

Now the third that comes in counſel [againſt God, who is that *holy child Jeſus*,] who is that *holy thing* which was born of the Virgin *Mary*, and took our fleſh upon him, *Luke* 1. 35. This God wil come now in another appearance and make way for himſelf into our hearts, into our fleſh, and that ſpiritually into his people, *Heb.* 2. 14, 15. *John* 16. 13, 14. Now the third, as I ſaid before, that comes in counſel againſt God, it is the affections and the love that are in every mans heart, for I am now ſpeaking of every mans heart in particular: Now ſo far as a mans heart is poſſeſſed with the old corrupt man, with the envious man,

God is the firſt & laſt and his Church in the midle.

man, ſo far a man plays the *Judas* with Chriſt, to betray him, even in his heart; for you muſt know, *from the heart proceedeth evil thoughts* againſt God; and mans diſſembling love, that feigns it ſelf to be a [*juſt man* for Chriſt, when in the mean time he is like a ſpy to betray Chriſt, and to accuſe Jeſus Chriſt; ſuch is the deceitful heart of man to God,] like unto thoſe diſſembling chief Prieſts, which are left upon record, as you may read *Luke* 20. 19, 20, 21. *Mat.* 13. 25, 38, 39. *Luke* 6. 45, 46. Now the wil of man, that wil have none of Chriſt; and the underſtanding of man, that cannot ſee God in Chriſt, nor ſee any *beauty in Chriſt why he ſhould be deſired*, & the diſſembling love of man, that cannot affect Jeſus Chriſt. NOTE. NOTE.

And then comes in the fourth, which is the blind judgment of man, and this gives ſentence againſt Jeſus Chriſt, and like *Pilate* condemns *Chriſt* and releaſeth *Barabbas*: and all this is done in the heart of every particular man: And for all our talk of the Jews to be againſt Chriſt in the fleſh, we play the Jew, and the chief Prieſt and Phariſee, and *Pontius Pilate*, againſt Chriſt now NOTE.

now in the Spirit; and thus doth every particular man in his own heart. And though Christ gave himself unto the Jews to be crucified, and to have his body *lifted up* on a tree, read *John* 10.17,18. according *to the counsel of his wil determined before to be done, Acts* 4.28. Yet it was his design, who is *God blessed for evermore,* [in his love, to lift up his Spirit within every particular mans heart, whom he doth intend to *baptize* with his *Spirit,*] read *Iohn* 12. 32. *Luke* 3.16.

Sect. 4. NOTE. ☞ Now this being done, Christ, who is God-man, brings in his Cross into a mans heart, and by the power of his Cross all his enemies in the heart of a man shal be crucified: Every man now hath something in his heart, like to the Jew & the Pharisee, and like to the high Priests and *Pilate*; but these shal all be crucified by the brightness of Christs coming into the heart, and by the power of his Cross; *I desire to know nothing,* saith the Apostle, *save Iesus Christ* [*and him crucified*; and him crucifying all within my heart that is contrary unto himself;] Read at large 2 *Thes.* 2.7,8,9,10. 1 *Cor.* 2.1,2.

NOTE. ☞

And

And every thing that is mans own ſhal be deſtroyed, and dye on this Croſs, as ſin and ſelf-ſeeking, [for *the Son of man muſt be glorified*; and *except* thy ſoul, O faln man, as *a corn of wheat fal into the ground and dye*, and be found in Chriſt, it abideth alone; but if thy ſoul dye, O faln man, and be buried with Chriſt in his grave, and there put off its naturalneſs, which is as thy *grave clothes*, and ſo ariſe with Chriſt, or ſo ariſe in Chriſt unto ſpiritualneſs in *heavenly places*; I ſay, if ſo, then thou ſhalt bring forth much fruit,] read *John* 12. 23, 24. *Eph.* 1. 3. NOTE. ☜

Now if thy *corn of wheat dye*, I mean thy ſoul, which is ſurrounded with ſin, and the world, and the devil, then thy ſin, and the world, and the devil muſt be crucified upon the Croſs of Chriſt, and there dye, and ſin muſt be ſo deſtroyed, *Rom.* 6. 5, 6, 7, 8 *Heb.* 2. 14, 15. Now thou muſt know, O man, this Croſs of Chriſt to be within thy heart, as wel as to know by hear-ſay, the Croſs of Chriſt which Chriſt was crucified on nigh unto *Jeruſalem*: for thou haſt as many enemies NOTE. ☜ NOTE.

in thy heart againſt Chriſt ſpiritually, as Chriſt had enemies in and about *Jeruſalem.*

Now, as I ſaid before, we muſt dye upon this Croſs of Chriſt, and be *buried with Chriſt*; nay, we have need of this Croſs of Chriſt every day: for it is a Chriſtians glory and joy to have this Croſs of Chriſt; for by the power of this Croſs, we dye to ſin, we live and ariſe more purely unto righteouſneſs then ever we did in the firſt *Adam*; and by the power of this Croſs of Chriſt, the world and ſin are crucified unto a Chriſtian dayly, and a Chriſtian is crucified unto ſin, and the world, and himſelf, dayly, [and liveth a new creature in the new Creation, in Chriſt and with Chriſt ſpiritually, and that continually,] *Rom.* 6. 3,4,5. *Gal.*6.14,15.

NOTE.

Now if we dye upon this Croſs of Chriſt, then Chriſt takes the ſoul down into his grave, and there he puts off the old man, and brings the ſoul up in a new Creation: and this is called *a putting off the old man, which is corrupt*, and *a being renewed in the Spirit*, and *a putting on the new man, which*

NOTE.

which after God is created in righteouſneſs and true holineſs, Eph. 4.22, 23,24. And this is called *a tranſlating us into the kingdom of his dear Son, Col.* 1.12,13. And this is called *a paſſing away of old things, for all things are become new,* 2 *Cor.* 5.17. And this is called *a being changed into the ſame image from glory to glory, even as by the Spirit of the Lord,* 2 *Corinth.* 3.18. NOTE.

Now this is a very glorious condition, for a Chriſtians comfort, to be made *conformable* unto the death of Chriſt; for *if we be made partakers with Chriſt in his death,* then for certain *we ſhal be made partakers with Chriſt in his reſurrection, Rom.* 6.5,8. *&* 8.11. *Phil.* 3.9,10. *Sect.* 5. NOTE.

But firſt we muſt be crucified and dye with Chriſt, and loſe our ſelves in Chriſt, and *be found again in him* [by the power of his reſurrection, and the fellowſhip of God who is the holy Spirit,] read 1 *John* 1.3. *For of him, and through him, and to him are all things, to whom be glory for ever,* Amen, *Rom.* 11.36.

And now, true beleeving man or NOTE.

woman, thou that hast walked through the vale of Death, and art arrived at the haven of Life, which is God in Christ; now this God is thy God in all his several appearances, [he is both thy God, and thy Jesus, and thy Christ.] And now, beloved Christian, God wil *dwel* with thee, nay in thee; and thou shalt *reign* with him: *Blessed and holy is he that hath his part in this first resurrection.* And now, loving Christian, seeing thou art come into this haven of rest, here I wil bid you farewel; for there shal be *no more death to you, neither sorrow, nor crying, neither shal there be any more pain*; for thy *God wil wipe away all tears from thine eyes*; and the Spirit wil shew thee great things coming out from God; and *the glory of God shal be thy light*, which is a light most sweet and clear; and there shal be no night with thee, nor in thee; and thou and the whole Church of God shal be but as one *Temple for the Lord God Almighty and the Lamb*: [and there shal be no more confinement neither to places nor persons:] and the *Lord God Almighty and the Lamb* are a *Temple*

NOTE.

Temple for thee and the whole Church of God to worſhip in: And thou and the whole Church of God, are like unto a *City* that hath *no need of the Sun:* When God comes in his great appearances of glory, then you have no need of the dark Moon-lights of men; for the *glory of God* doth lighten you, and you are as a *City*, which *the Lamb is the light of*, read *Revel.*20.4,5,6. *Rev.*21 3,4,9 10,11,22,23. NOTE.

Now a Chriſtian, that hath but low and fleſhly appearances of God, is ready to ſay as *Martha* and *Mary* did, *Lord, if thou hadſt been here, my brother had not dyed:* Now ſuch have but low comforts, becauſe they think God to be in this place, and not in that place, as *Martha* and *Mary* did: But a Chriſtian that knows Jeſus Chriſt to be the *only wiſe God*, knows him to be omnipreſent in every place, and knows all his wants, and hears all his cries and groans; and he can ſay as Chriſt did, *Father, I know that thou heareſt me always, John* 11.42. *Sect. 6.* NOTE.

Now the Goſpelized man, and the Chriſt-baptized man, he knows the [one God] who hath made divers ap- NOTE.

pearances at several times in the flesh; but now in *these last times* his appearances in our flesh are in a spiritual way, and this most men cannot disgest, for it is *foolishness* to them, 1 *Cor.*2.13,14. God hath made divers appearances in the flesh; as for instance, those three Angels which *Abraham* ran to meet, and they did appear to him as men, *Gen.*18.1,2,3,4. And these Angels do signifie the *Trinity*, as some say; and so likewise those two Angels that *Lot* did meet and converse withal as men, *Gen.*19.1,2,3,4. And so likewise that same astonishing appearance of God in the fiery furnace with the three children, to make good his promise, read *Dan.*3.24,25,26. *Isa.*43.2,3. And so likewise now in these last times [God] who is the Father of all, doth appear as a second, who is a *Son and a Savior of all*, *Isai.* 43. 3,4. And thus God *was found in the fashion of a man*, and was made in the likeness of other men, and so he became our Jesus in this office, *Phil.*2.6,7,8. And as he was second, so he was sent of the first *in the likeness of sinful flesh to condemn sin in thy flesh*, and to forgive thee thy sin:

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And

And this is that which the Jews ſtumbled at; for they did not ſee Jeſus Chriſt as [God] to forgive ſins: therefore they crucified the body which God gave unto Jeſus Chriſt, *Rom.* 8. 3,4. *Heb.* 10.5,6,7.

And ſo likewiſe this is a great myſtery, for the only [one God to manifeſt himſelf in our fleſh, and to become our Chriſt, and our *high Prieſt to offer up himſelf as a ſacrifice without ſpot* unto himſelf, and that *through the eternal ſpirit*, which ſpirit is the only bleſſed God,] 1 *Tim.* 3. 16. *Heb.* 9. 11,12,13,14. NOTE.

Now God comes in theſe latter days in his great and moſt excellent appearances, and that is ſpiritually in all his ordinances. What is the water to thee in Baptiſm, if thou find him not baptizing thee with his Spirit? What is the bread and wine to thee in the Sacrament, if thou ſee not his Table ſpred with ſpiritual graces? What is an hours diſcourſe, though never ſo learned, if God do not teach the Miniſter to ſpeak ſpiritually? God is come into the hearts of men with large and ſpiritual appearances. I hope neither NOTE.

the learned nor the unlearned wil jeer me for uſing theſe expreſſions: For by the light of theſe appearances God wil ☞ diſ-throne *Antichriſt* which is very much amongſt us; and this light wil expel all that which ſeems to be *light*, and is but *darkneſs*; and God wil ſet up his own true Chriſt, which is himſelf; and God alone wil be the light of men, *The Lord is my light*, ſaith *David*, Pſa. 27. 1.

NOTE.

Sect. 7. Now the worldly wiſe men are much diſpleaſed with theſe ſpiritual appearances, for it throws down their wiſdom becauſe it is fleſhly and carnal: The wiſdom of the fleſh charges the wiſdom of God with folly and madneſs, and ſaith, it doth infect the world, and therefore they take no delight in it, they ſee no *beauty in it, why they ſhould deſire it.* But when the Spirit comes into the heart of a man, and maketh his appearances, then this ſweet Spirit, which is God, who is *Alpha* and *Omega*, and comes and ☞ doth the office of the third perſon, and ſo he is the *firſt* and the *laſt*, and ſo the poor ſoul is even at reſt in the boſom of God, *Rev.* 1. 1 0, 11, 12. And there

NOTE.

NOTE.

there it is taught all truths by the Spirit, who is God, and the Spirit ſhews the ſoul *glorious things to come*, and the Spirit makes Jeſus Chriſt very glorious in the eyes of the ſoul; and here the ſoul ſees Chriſt, and the Spirit, and God the Father One; and all that the *Father hath*, is Chriſts, and all that Chriſt hath is a Chriſtians; and Chriſt and a Chriſtian are Gods, *Iohn* 16.13, 14,15. 1 *Cor.*3.22,23. NOTE.

Now when God doth make theſe glorious appearances in our fleſh, then he doth teach us to juſtifie him in his ſpiritual appearances, and to ſee him as wel as the Angels; for we ſee by Faith the myſtery of Chriſt and his Church, *which things the Angels deſire to look into*, 1 *Pet.* 1. 11, 12,13. And we ſpeak of this myſtery unto men, and it is beleeved by ſome men in the world; and as Chriſt is *received up into glory*, ſo he wil bring down his glorious wiſdom and holineſs into the hearts of his people: And as Chriſt is wiſdom, even ſo he makes his children wiſe, that they may *juſtifie* him who is *Wiſdom* it ſelf; *for wiſdom is juſtified of her children*, 1 *Tim.* 3. 16. NOTE.

Luke

NOTE *Luke* 7. 34, 35. Now it is plain to prove that there is but *one God and Father of all* in all his appearances, and through all the appearances which have been ſpoken of, as Jeſus Chriſt our Lord; therefore we ſhal be inabled to keep *the unity of the Spirit*, and to
NOTE. be *at peace with God*; for there is but one body and *one Spirit, one Lord Jeſus Chriſt*, who is the one God, and he is *firſt* and *laſt*, the beginning and the ending of all things [ſaith the Lord] *Which is, and which was, and which is to come; the Almighty*, Rev. 1.7,8. And there is but one true *Faith*, which is in him, and by him, and from him, which is the bleſſed God, *Acts* 26.18. And there is but one true *Baptiſm*, which is from him, and by him, and of him, who is the *only wiſe God*, and our good God: Now this one Baptiſm made *Iohn* rejoyce, and his joy was exceeding ful, becauſe of Chriſt which is the ſouls bridegroom, *Luke* 3.16,17. *Iohn* 3.29,30.

Sect. 8. Now this one ſweet and bleſſed [God] is the *Father of all*; and every thing that is good doth proceed and
NOTE. come out from him: He is the original of

of all good: He is the firſt cauſe of all good to the creature: He is all in himſelf and to himſelf: He is all to the ſoul, and he is all in the poor ſoul: He is all in all his appearances: He is the *Father of all, and above all, and through all, and in you all,* read *Eph.* 4.3,4,5,6.

Now it is as plain to prove that this one [God] did and doth come under all theſe appearances. [*To us a Child is born, to us a Son is given, and the government ſhal be upon his ſhoulders, and his name ſhal be called Wonderful, counſellor, the mighty God, the everlaſting Father, the Prince of peace.*] Now here is one, and all; and all, and yet but one, read *Iſa.* 9. 6. And ſo likewiſe *Behold a Virgin ſhal be with Child, and ſhal bring forth a Son:* [Now it is meant thy heart, O man or woman, ſhal be a Virgin to bear this Child, as wel as the Virgin *Mary:* And when [God] doth appear as the *holy Child Ieſus,* in a man, then man doth begin to be happy; and the name of this Child ſhal be called *Emmanuel, which being* ſpiritually *interpreted, is God with us,* or God in us,] *Mat.*

NOTE.

God wil renew the heart of a man, or woman, & make it as a chaſte Virgin to bear *Chriſt* in the ſpirit, as wel as the Virgin *Mary* did bear *Chriſt* in the fleſh.

Mat. 1.20,21,22,23. *Iſa.*7.14. *Who is like unto the Lord our God, who dwelleth on high, Who humbleth himſelf to behold the things that are in heaven and in the earth?* in high places and in low places: Our God comes down into every low condition: Is not this a great comfort for the poor ſouls of men? *He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghil:* This is the good wil of our good God; He leaves no contemptible place unſought to find out his people, though it be in a dunghil: He was with *Iob* upon the dunghil, that he might ſet him and all his poor deſpiſed people, as Princes, even with the Princes of his people, *Pſa.* 113.5,6,7,8.

NOTE. ☞ God comes down into every low condition to comfort a poor ſoul.

O the wonderful greatneſs of our God that hath made his Chriſt, and *given him to be the head over all things to the Church!*

NOTE. ☞ O the wonderful wiſdom and endleſs mercy of our God, who hath fited his Church to be his own *body* in Chriſt, Chriſt being the *head*!

O what a ſweet harmony and agreement there is between the head Chriſt,

Christ, and his members!

O poor drouping soul! lift up thine eyes, and behold thy God who is thy head, *from which all the body by joynts and bands, having nourishment ministred and knit together, increaseth with the increase of God, Col.*2.19. *Sect.* 9. A note of great comfort to a poor soul.

And now, poor soul, thou art so fitly framed together, and so compleat in Christ, that thou art become an *holy Temple* in the Lord, *In whom ye also are builded together for an habitation of God through the Spirit, Eph.* 2.21,22. *Col.*2.9,10.

Now when God doth teach a poor soul to live upon this, it wil be as the lifting up the head above all waters, above all temptations, above all reproaches of men, and above all the false doctrines of the men of the world.

And now I wil cal thee a ful soul in the close of all that I shal say unto thee; [God hath fitted thee with a fulness of himself, so that thou art a compleat body, *The fulness of him that filleth all in all.*] NOTE.

Now this is a wonder and a great mystery to the world, That the Church should

ſhould be the fulneſs of God in Chriſt; That a poor ſoul ſhould be the fulneſs of Chriſt *which filleth all in all. All the rivers run into the ſea, yet the ſea* it ſelf *is not ful, Eccleſ.* 1.7. All the rivers of grace and glory come from God, who is the fountain and the great ſea, into which theſe rivers run again; and yet God, who is the fountain, is not capable of being filled the fuller: [The Church which is the Body of Chriſt, which is filled with all the fulneſs of God, and is the *fulneſs of him which filleth all in all,*] *Eph.*3.17, 18,19. & 1.22,23.

NOTE. ☞

Now this is a great myſtery, but I have ſpoken concerning Chriſt and his Church, read *Eph.*5.32.

NOTE.

I have in much weakneſs received a little ſtrength, and I have in much dimneſs received a little ſight, to ſee faln man, the old man, the corrupt man, brought to the Croſs of Chriſt, and there to dye, and then from the Croſs into the grave, and there to lie and put off the old man, the corrupt *grave clothes* of the ſoul; and then to riſe the *third day*, which is the *Lords day*, [which day is Chriſt.] But firſt

NOTE. ☞

we

we muſt *ſuffer* and be *crucified with Chriſt*, and then we ſhal *riſe* with Chriſt *and be glorified together* with Chriſt, read *Rom.*8.17. And then we ſhal know *the power of the reſurrection of Ieſus Chriſt*, read *Phil.*3.10,11. And this is a Chriſtians glory to be made a *new creature in Ieſus Chriſt*, *Gal.*6.14,15.

Now, to conclude, I have taken notice of many things [which by ſome] are called Error and Hereſie, Antinomianiſm, Familiſm, and then Sectaries: But under theſe reproachful names there may and do lie hid many glorious truths. And I have obſerved, that there are many which wil charge a man with Error and Hereſie when he ſpeaks the Truth, and ſo make a man an offender for a word, and ſay he is in an Error, *Iſa.*29.20,21. As it was ſaid of that eminent and truly religious man, Dr *Criſp* by name, and many others beſides him: But after the way which ſome cal [*Hereſie*,] *ſo*, ſaith the Apoſtle, *worſhip I the God of my fathers, beleeving all things which are written in the Law and the Prophets*, Acts 24.13,14. *Sect.* 10. NOTE.

We

We have an old Proverb amongst us; That the blind eat flies: Now if the blind feed the blind, they are both likely to eat hay, stubble, and chaff, in stead of manna: By manna I mean [*Christ;*] *and by hay, stubble, and chaff, I mean a natural gravity in years, and an artificial form of holiness before the eyes of men, and a feeding upon mans own actings & workings, good meanings and good endevors: This is an Error, and much in use: And this is an earthly Christ, which most men lean upon. It is not the being old in years that makes a Minister of Christ, though never so learned, but to be grave in grace and in the knowledg of Christ. Now those that know not Christ, will take up any to be their guide or Minister, and say they understand them. Now I wonder that the ministry of Christ is so little understood amongst most men, but the Spirit of God will shew the reason.* Read these Scriptures, *Matthew* 23. 24. and *Chap.* 15. 14. The first Epistle

to

to the *Corinthians*, Chap. 3. Verſ. 12. *Revel.* 3. 17. *Matthew* 19. 20, 21. *Jeremiah* 5. 31. The firſt Epiſtle to the *Corinthians*, Chap. 2. Verſes 6, 7.

NOw the occaſion of all Errors amongſt us is, becauſe moſt men know not the true Chriſt; and if men know not the true Chriſt, then they wil make unto themſelves many *falſe Chriſts*, ſuch as their *good medning* is, and their *prayers* and *faſtings*, and their *alms-deeds*, and their own *good endevors* to pleaſe God, as the Phariſee did, *Luke* 18. 11, 12. And if men know not the true Chriſt, then they cannot know the true Miniſtry of Chriſt; for the Miniſtry of Chriſt is an able ſpiritual Miniſtry of the *New Teſtament*, 2 *Cor.* 3. 6.

NOTE.

NOTE.

Now for the proof of this Miniſtry, Chriſt and this Miniſtry are always together, and that in your hearts, always teaching you, ſaith the Apoſtle, except you have not as yet heard of Chriſt, nor as yet known Jeſus Chriſt, 2 *Cor.* 13. 3, 4, 5.

The miniſtry of Chriſt proved; Chriſt & his miniſtry always together.

Now if men know not the Miniſtry

of Jesus Christ, then they are subject to take the wisdom of men for their Ministry, and to take humane learning for their Ministry, 1 *Cor.* 2. 4,5. And thus *Antichrist* is crept into the world. But it is not every learned man that comes up into a Pulpit, and saith, *Lord, Lord,* that makes a Minister of Christ; yet such a man may *prophecy* and preach of Christ, and do *many things in his name*, and yet for all this not know Christ, nor have any acquaintance with him, neither doth Christ approve of him, and if Christ approve not of him, [God wil *root* him up] as you may read, *Matth.* 7. 21, 22, 23. & 15.13,14. For such a man is but a *blind* leader of the people, though the people think that he sees, *Luke* 6. 39, 40.

NOTE.

NOTE.

False *Christs* are within a man as wel as without a man, 1 *Tim.* 6 9, 10. *Luk.* 12 20,21. *Mat.* 24.24

CHAP.

CHAP. XIV.

The Spiritual Opening and Application of these Scriptures: *VIZ.*

*Psal.*27.4,5. *Luke* 10.42. *John* 4.10, 14,32. *Rev.* 4. 6,7,8. *Acts* 22. 24, 25. *Heb.* 5.11,12,13,14. *Jerem.*5. 30,31. & 4.22. *Isai.*6.1,2,3. *Rev.* 1.10,13, 19. & 4. 6,7,8. *John* 20. 11,12,13,14,15,16. *Iohn* 7.37,38, 39. *Acts* 7.55,56. *Heb.* 12. 22,23, 24. *Psal.*45.9. 2 *Tim.* 3.12. *Mat.* 10.36. 1 *Pet.*4.16,17,18,19. *Psa.* 73.25,26,28. 1 *Iohn* 1. 3,4. *Iohn* 16.32,33. *Gal.* 6.1,2. 2 *Sam.*23.3. *Isai.* 49. 23. *Psal.* 78. 70, 71, 72. 1 *Tim.*2.1,2. 2 *Sam.*23.3. *Ruth* 2. 7,8,9. *Ruth* 2.18. 1 *Iohn* 2.20,21. *Iohn* 3.8. *Psal.*45.1. *Cant.*2.3. & 4.16. *Matth.*10.19,20. *Joh.*17.23. *Joh.*14.10. *Mat.* 10.20. *Act.*3.6. *Psal.*66.16. *Ruth* 2.15,16. *Psalm* 103.1. *Rev.*5.13,14.

Chriſt is the beſt thing in the worſt times: No man can give him, and no man can take him away: Chriſt is the only good thing, he wil make a man wiſe, and rich, and ful of all good things in time of need, which no man can take away: [*Chriſt is the free gift of God, and not for men to get, as ſome men teach.*]

NOTE. ☞

NOw the beſt thing, in troubleſom times, is to have one good thing, nay the only good thing which heaven and earth can afford, for which one needs not to be beholding to either King, Parliament, Army, Synod, or City, for they can neither give this good thing, nor hinder the *one thing needful*, nor take away this *free gift of God*, which wil make a man free in troubleſom times: [Now Chriſt is the good thing, and the one thing needful, and the free gift of God, and the

NOTE.

An uſe of ſweet comfort.

the ſubſtance of Religion within a man; and by his Spirit he wil be a *Well of living water, ſpringing up into everlaſting life*, within the ſoul and ſpirit of a man: And this wil be *meat and drink* ſpiritual, which the world *knows not of*: This wil refreſh a man in the time of greateſt troubles, and the world cannot take this ſweet food away,] *Pſal.* 27. 4, 5. *Luke* 10, 42. *John* 4. 10, 14, 32. NOTE.

And though men of all ſorts be ſtriving now for externals in matters of Religion, meer circumſtances, ſhadows that wil flie away: Yet amongſt theſe men there are two ſorts of men which may be divided into four ſorts of men, and theſe four ſorts of men may be all the ſervants of Chriſt, as thoſe four *beaſts* were, which you may read of, *Rev.* 4. 6, 7, 8. And theſe four ſorts of men may be divided into two parts comparatively, as *Preſbyterians* and *Independents*. NOTE. NOTE.

Now if you wil divide the *Preſbyterians* into two parts, you ſhal find them acting like unto thoſe two firſt *beaſts*, which I before ſpake of: And the firſt *beaſt* is like a *Lion*, and the ſecond *beaſt*

like a *Calf*; and the third *beaſt had a*
NOTE. *face as a man*; and the *fourth beaſt was like a flying Eagle.*

Now the firſt part of the *Preſbyterians*, did not they begin to move Lion-like with majeſty, ſpeed and roughneſs? and did not ſome of them ſay as the *chief Captain* ſaid of *Paul*, *Let him be brought into the Caſtle, and be examined by ſcourging?* only they wanted power; read *Acts* 22.24,25.

The ſecond part of the *Preſbyterians* moves like a *Calf*, that is, more ſlowly, more moderately, and with leſs harm.

NOTE. Now divide the *Independents* into two parts; and the firſt of them moves, and hath a face like a man, that is, more rational, more temperate, more condeſcending in the worſhip of God, to do as he would be done by

Now the ſecond part of the *Independents* moves like an *Eagle*, that is,
NOTE. flying high, even unto the third Heaven, where Chriſt is, where they ſee things *unutterable and ful of glory*; and for this [they] depend only upon God; and herein they are not *Independents*

pendents, as ſome cal them.

But now the *Lion-like*, and the *Calf-like*, and he that had the *face like a man*, begin to raiſe troubles and jealouſies againſt him that is *Eagle-like*, [becauſe, ſay they, he flies too high, we cannot diſcern him, nor agree with him.]

But ſhal I now, as a friend, give you a reaſon why you cannot diſcern him that is like an *Eagle?* [It is becauſe you are *dul of hearing*, and are unskilful in the word of righteouſnes; for ye are as *babes*; for *ſtrong meat belongeth to them that are of ful age, even thoſe, who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil,*] as you may read *Heb.*5.11, 12,13,14. And thus our dul-headed *Prelatical* Clergy, for the moſt part, were wont to cal thoſe that were *Eagle-like*, Puritans; and now at this time they cal them *Roundheads*; and others there are that cal them *Familiſts* and *Sectaries*. *Sect.* 2. NOTE. NOTE.

Now here are three that are ſtriving in the world, and make a great deal of ſtir about circumſtances and things which wil change.

NOTE. And the firſt is the *Preſbytery*, and they are ſtriving for preeminence, and for a form to ſit eaſie on.

Now the ſecond is the *Independents*, which would fain have their own way, but they ſhal ſuffer for it, if ſome had but power.

NOTE. ☞ A miniſtry not coming out from *Chriſt* is not *Chriſtian* but *Antichriſtian*, that loves not the flock, for they cannot feed the flock, *Mar.* 13.21.22, 23 1 *Joh.* 4.1.2,3. *John* 21. 15,16,17.

Now, while theſe two are ſtriving, the third party, which is the *Epiſcopal* or the *Prelatical* party, or Prieſts comes in with their long black gowns & coats, skarfs and girdles with roſes at them, as though they were ſingular above all other men; and they bring in their eaſie common *Service Book*, and an old *Homily*, or a Sermon preached over and over, and it may be never the better; a piece of art which they for the moſt part ſtudy; and this art doth conſiſt of Rhetorick, that is, to be elegant, and to ſpeak plauſible words, though it may be they are but little acquainted with the lively part of divine Theology, but only the Theorick; they are fine Theoricians, that is, they can ſpeak much of that which they can practiſe little or nothing of, and with this the moſt people in this Kingdom are wel pleaſed; Take an Inſtance *Jere.* 5.30, 31.

31. & 4.22. And thus theſe three are ſtriving for external things, meer outſides, circumſtances, *fig leaves:* And thus theſe three feed upon low, mean food, but ſome of them, I hope, do feed upon true food, though like *babes*, weakly: But for the moſt part of theſe three, which I have ſpoken of, they feed upon low, earthly food, as outſide forms, with little or no love in them; or, as it were, with gilded *fig leaves*, and the like: But now the *Eagle-like*, or the man that is like the flying *Eagle*, he is about the throne of God, and feeds upon *Angels food*, *Iſai.* 6. 1,2,3. Now ſuch a man doth the work of Angels, becauſe he is in *the Spirit*, as *John* was *on the Lords day*, which day is Jeſus Chriſt, *Rev.* 1.10,13,19. & 4.6,7,8.

A miniſtry that hath Chriſt in poſſeſſion witneſſeth a good profeſſion of Chriſt in Faith & Verity, 1 *Tim* 6. 11,12,13.

Now ſuch a man feeds upon delicate ſpiritual food in the heaven of God, which heaven is Chriſt. Now ſuch a beleeving man, or woman, takes no delight in the box, except the pearl be therein: It is not the beautiful box that ſuch a ſoul takes delight in, but it is the pearl Chriſt, or Chriſt the pearl, that the ſoul is fixed upon; as you may inſtance *Sect.* 3.

NOTE. inſtance in *Mary*; It was not the *two* glorious *Angels ſitting in white,* that gave *Mary* content, but ſhe remains weeping and enquiring for her Lord Chriſt; and when Chriſt began to ſpeak to her, [he ſo ſpake to her heart, that her ſoul ecchoed again to him, and ſhe ſaid, *Maſter*, O *Maſter!* thou art he *whom my ſoul loveth,*] John 20. 11,12,13,14,15,16.

Now the only good thing in troubleſom times, and in the hour of diſtreſs, and in ſad temptations, is to have rivers of *living Water,* living comforting water of life, which Chriſt gives: Now this water is the Spirit, the Spirit of comforts, or the gracious comfort-

NOTE. ing Spirit, read *John* 7.37,38,39.

Now this ſweet water of life is comfortable in ſickly times, but eſpecially upon the ſick bed, when a man comes to lie upon his dying pillow, [then] to have this ſweet Spirit, which is God, to lift up his head that he may look into heaven, and ſee the *glory of God*, and *Jeſus Chriſt the right hand of God*, opening himſelf to receive his poor weary ſoul; O what a refreſh-

ing

ing comfort is this unto a dying man! to ſee the heavens of God in Chriſt opening, and *the Son of man* [God-man] ſtanding with the ſouls of men which he hath made *juſt* and *perfect*, and they *ſtanding as the right hand of God* in Chriſt, as *a Queen in gold of Ophir*: All this you may have an inſtance of in *Steven*, if you do but read *Acts* 7.55,56. And ſo likewiſe in the whole Church of Chriſt, if you do but read *Heb.* 12.22, 23, 24. *Pſal.* 45.9. And thus a poor ſoul is received from miſery unto glory, even into *Abrahams* boſom, that is, [into the boſom of Jeſus Chriſt, where it takes up its reſt as *Steven* did;] but while the poor ſoul doth live in this world, it ſhal find trouble: For all that do live *the life of God in Chriſt Ieſus, ſhal ſuffer perſecution in this world*, 2 *Tim.* 3.12. For *a mans enemies ſhal be they of his own houſhold*, *Mat.* 10.36. Nay in Church fellowſhip, which is like an houſhold, if they differ in judgment; read, 1 *Pet.* 4.16, *to* 19. If it be ſo in a mans houſhold and in Church fellowſhip, as there is experience, between the *Preſbyterian* and

NOTE. A beleeving ſoul ſees it ſelf happy and compleat in God through *Ieſus Chriſt*.

NOTE.

All relations under the Sun variable, as the relation to a wife, to a family, in Church fel-

fellowship in professed friends in parents, and in children, in riches and in outward contentments; but in *Christ* all these are constant and durable.

and the *Independent*; I shal conclude, and say as *David* said, *It is good for me to draw neer to God,* and to desire him to plant my confidence and my joy in him alone; for in every external condition in this world I shal find trouble: *But my fellowship is with the Father,* and *with his Son Iesus Christ,* and spiritually there I shal find good cheer, read these Scriptures, *Psal.*73. 25, 26, 28. 1 *John* 1. 3, 4. *John* 16. 32, 33.

Sect. 4.

I shal speak now of a precious balsam and a sweet cordial that wil heal all our diseases [in this Kingdom,] that is, if the Lord would be pleased to raise

NOTE. a flood of the *grace of our Lord Jesus Christ,* and cause it to run with a mighty stream into the hearts of the King and the Parliament, this would enable them to *bear one anothers burthens, and so fulfil the Law of Christ,* that is, to restore the poor groaning subjects in the *spirit of meekness,* that they may rejoyce once again, *Gal.*6.1,2.

NOTE. Now *he that ruleth over men must be just*; [mark this] *ruling in the fear of God*

God, read 2 *Sam.* 23. 3.

Now my hope is, and my deſire ſhal be, that God would be pleaſed through Chriſt his ſtrong arm, to make good that Propheſie in our days, which is ſpoken of in the Prophet *Iſaiah*, That Kings may be *nurſing Fathers*, and *Queens may be nurſing mothers* in theſe our days: O that we might truly ſay once, out of experience, that we are beholding to them as nouriſhers, or for their good nurſing, *Iſai.* 49. 23. [For this end God did ſet up Kings at the firſt, as *David* and *Solomon*, who were types of the ſpiritual King Jeſus; and fed their people with wholſom and ſweet food, that is, with a peaceable life, as good Magiſtrates, and preſerved them in all godlineſs, againſt thoſe that would harm them and diſquiet them] *Pſa.* 78. 70, 71, 72. But of this we have had but little theſe many years; inſtance in thoſe domineering Biſhops and the *high Commiſſion* Court, which was of long ſtanding, and perſecuted godlineſs under the name of *Puritans*, or ſome other names; but I hope it will not be ſo now NOTE.

now; therefore let us follow the Apostles Exhortation, That *prayer be made for Kings and for all that are in Authority, that we may lead a quiet and peaceable life, in all godliness and honesty, for he, or they, that ruleth over men must be just, ruling in the fear of God,* 1 *Tim.* 2. 1, 2. and 2 *Sam.* 23. 3.

Sect. 5. Courteous Reader, I shal speak a word or two in my own defence, and so conclude.

1. NOTE. Now my first word is, When I first set my pen to paper, it was not with any sinister respect, or by-end, but it was for the glory of God: Neither was it for profit, nor the applause of men, for that to me is as a *vain thing*; *I speak the words of truth and soberness.*

But seeing the customary and the outside Pharisaicalness, which most men and women of all sorts use in matters of Religion, Ministers as wel as others; this I saw, and was at a loss within my self, [but the Lord did teach me to consider of it; and then I went to

glean

glean, as *Ruth* did into the field of *Boaz*,] read *Ruth* 2.7,8,9.

But the field that mine eyes was upon, to glean in, it was not the field of external Art, nor the field of a great Library, for that is to learn to ſpeak other mens words, which I diſclaim: But mine eyes were upon that only one field, where I gleaned among the ſheaves; and that *field* is the *Scriptures*, the only one Book which I had, and no more, and that is the *Bible*, which is the Word of God. NOTE.

Now, courteous Reader, I have *gleaned*, and am *ſatisfied*; and I commend that unto you which I have *reſerved*; and as *Naomi* did make uſe of the *barley* which *Ruth* did *glean*, as you may read *Ruth* 2. 18. ſo I deſire that you may be wiſe to make uſe of what hath been ſaid, for your own good, and I ſhal be glad.

Now

Sect. 6. 2. Now my second and last word is [to the Christ-baptized man or woman,] for I speak unto thee, O man or woman, who art inwardly taught by the sweet Spirit of God, & hast *that unction from the holy One, which wil teach thee to know all things; for that anointing abideth in thee, and teacheth thee all truths, and thou shalt abide in him*, or it, 1 *John* 2.20,27. Therefore I speak to thee, O man or woman, who art [*baptized* with the *Spirit* of Christ,] because thou art the best able to discern between *wheat* and *chaff*.

NOTE. NOTE.

True Christian Reader, when I first set pen to paper, my heart was inabled to indite of matter concerning the *Lord of Lords*, and I spake of things *touching* [Christ *the King*,] and my heart was stirred within me, as the water is when it bubbleth up; or the water which the fire boyleth: And I was made able by the sweet Spirit of God, who did *blow* sweet gales of wind spiritually into my heart, *Joh.*3.8. And I was so refreshed by them, for [they] so comforted my heart, that *my tongue became as the pen of a ready writer.*

NOTE.

Writer: And this ſhal be to the praiſe of my good God, as *David* doth expreſs, *Pſa.*45.1. And I ſat under the *healing* of Chriſts *wings* with great delight, *Cant.* 2. 3. And the *North wind* did *blow*, that is, the Spirit did blow [in or upon my *garden* or heart] and then the *ſpices*, and the graces, and the flowers did grow out; and then my ſoul, with Chriſt, did *feed* upon his *pleaſant fruits*, which were *very ſweet to my taſte*, *Cant.*4.16.

And now, beloved Chriſtian, I have gathered a poſie of ſweet flowers out of the living Word of God for you to ſmel upon; [And yet I neither *labored* nor *toyled* for them, nor wrought for them; neither did I get them by my ſtudy, but they were given me freely and that in a moment;] for they were brought into my *hand* or *heart*, and *droped* down one by one; and I was inabled and taught the ſame hour to gather them up with great delight, *Mat.*10.19,20.

Now I ſhal conclude, and give all *honor, glory, and praiſe unto God my*

The *knowledg* of the myſtery of *God* in the fleſh of Chriſt & the Saints, and the givings forth of the Spirit are not got by labor & toiling, nor by *induſtry*; they are not got by ſtudying in a great Library; but they are the incomes of God into the ſouls of men, & that in a moment, 1 *Tim.*3.16 *Mat.*10.19 20. *Joh.* 7. 38,39. & 16.13, 14, 15.

Father, as my ſweet Savior Chriſt did, and that by way of union, for every [true Beleever is in the *Father*, read *John* 17. 23. and the *Father* is in every true Beleever; and *the Words which they ſpeak*, they *ſpeak not of* themſelves, *but the Father that dwelleth in them he ſpeaketh the Words*,] read *John* 14.10. *Mat.*10.20.

NOTE.

Come, beloved Chriſtian, and *I will declare*, to the glory and praiſe of the Lord my good God, *what he hath done for me*, and by me, *Pſa.* 66. 16. how *bountifully* he hath dealt with me [even as *Boaz* did with *Ruth*, *Let her glean*, ſaith he, *even among the ſheaves, and reproach her not; and let fal alſo ſome of the handfuls of purpoſe for her*; and leave them, *that ſhe may glean them, and rebuke her not*,] *Ruth* 2. 15, 16. Even ſo bountifully hath the ſweet Spirit of God dealt with me, he hath brought me in amongſt the ſheaves to glean; nay he hath [let handfuls fal of purpoſe for me to take up; this is the good wil of my God;] He doth *open the mouth* of the ſoul *wide*, and then he doth *feed* it with *ſpiritual*

Beloved Chriſtians ſilver and gold have I none, but ſuch as my God hath given me, ſuch I give unto you for the honor of *Chriſt* my *Lord* and your *Lord*, *Acts* 3. 6.

NOTE.

ſpiritual food: [He doth *all* for the ſoul, and he doth *all* in the ſoul, and he is *all* unto the ſoul:] Therefore *bleſs the Lord, O my ſoul,* as *David* ſaid, *and all that is within me bleſs his holy Name, Pſa.* 103. 1. *Rev.* 5. 13,14. And to this every [Chriſt-baptized ſoul] wil anſwer and ſay, *Amen. So be it.*

God like a mother doth open the mouth of the ſoul and then he doth feed it with his divine ſweetneſſes, & then the ſoul ſaith, *Bleſs the Lord.*

IF Chriſt thou truly know,
thou art not poor;
He wil ſuffice thee,
though thou haſt no more.
If Chriſt be hid from thee,
thou art not wiſe:
All other knowledg is
not truth, but lyes.

He that hath *Chriſt* hath all, though in the *worlds* eye he ſeem to have nothing.

THE CONTENTS Of this BOOK,

Directing to the Chapters, Sections and Pages, where they are ſpoken to.

CHAP. I.

THE Scriptures inſiſted on, ſet down. Page 1, 2.
The difference betwixt freedom without and freedom within. P. 2, 3.
Sect. 1. The leaven of the Phariſees, ancient and modern, opened, and adviſed againſt. Pag. 3, 4.

§. 2. *The danger of zeal without knowledg.* P.4.
§. 3. *Many deal with Christ, as* Ziba *with his Master, divide or make bargains with him.* P.5.
S. ib. *A sweet thing to stand on Christ alone.* P. ib.
§. 4. *Self-righteousness and Christs weighed together in the ballance.* Page 6,7.
§. 5. *Confidence in the flesh, a cloud that darkens the sun of righteousnes in men.* P.7,8.
S. 6. *There's a poor rich man, and a rich poor man.* P.9.
S. ib. *The speech of Christ upon his coming down from heaven.* P. ib.
S. ib. *Why the testimony of Christ is not received.* P. 10.
S. 7. *The Pharisee thrusts out Christ of his prayer, and wil be heard for his own sake.* P. 11, 12.
S. ib. *To be something in our selves, a principle of corrupt nature; but to be nothing, a principle of divine grace.* P.13.
S. ib. *A Pharisee hangs upon every thing he doth.* P. 14.

CHAP.

CHAP. II.

THe Scriptures inſiſted on, ſet down. Page 15.
Sect. 1. *Who repreſent the chief Prieſts and Phariſees in theſe times.* 15,16
S. ib. *Chriſt the Law and the life of the Law.* P.17.
The followers of Chriſt ſuffer from the ſtricter ſort. P. 17.
Where men bite and devour one another (as in theſe times) Chriſt is not. P.18.
S. 2. *All's but a ſhadow where Chriſt is not.* P.18.
The different arguing with God betwixt a beleever and an unbeleever. P.19.
Chriſt the way of God to man, and of man to God. P.21.
As the ſpider, the Phariſee leans upon his own building. P.23.
S. 3. *Men have pulld down outward, but have ſet up inward Idolatry, in theſe times.* P.24.

CHAP. III.

THe Scriptures insisted on, set down. P.24,25
Sect. 1. *God will not accept of any thing besides Christ.* P.26.
Christ the golden censer in the which the prayers of the Saints are. P. ib.
What 'tis to come to God with strange fire, as Nadab *and* Abihu *did.* P.27
§.2. *How the Pharisees cloath themselves, and how God cloaths his people.* P.29.
The outside Christian discovered by the figtree that had leaves only. P. ib.
Men strive about ordinances but have Christ in contempt, they are like the soldiers that put him to death, but strove about his rayment. P.30.
Ordinances without Christ are as clothes about dead men. P.31.
An expression in the morning exercise London *modestly reprehended.* P.31.
§. 3. *The Pharisee like the hen, having done his duty tels all about him.* P.32.
§.4. *The Pharisee, Papist, and outside Christian*

Christian all alike. P.33,34.
Who are enabled of the Father to worship him. P.34.
How men become idolaters even with the Scriptures themselves. P.34,35.
A mercy to have the Word, but a greater to have the Spirit of the Word among us. P.35.
§. 5. *That the Spirit of Christ is scarce to be found amongst us.* P.36.
Not to be of one faction or another is offence enough in these days. Page 37.
A large debate with and about Mr Edwards *touching his writings.* P.37,38,39,40.
That the Jews said as much against Christ as M. Edwards doth against his members. P.40,41,42.
§. 6. *The course the World take to have a fling at the truth.* P.42.
Its to be feared Mr Edwards *had but the letter, not the life of the Word.* Page 44.
How the Jesuites, Popes, and Friers are Ministers of Christ. P.44.
§. 7. *The shepherds of these times would rule Christs sheep with an iron mace.* P.45.

NOTE

Some

Some named that were reproached in Mr Edwards *book.* P. 46.
Mr Edwards *ten heads in his book like the ten horns,* Rev. Zech. P.47
What it is that frays these horns, viz. the Spirit of our Lord Jesus. P.48,49
S. 8. *That* Saul *was a Minister upon the same account that many are at this day.* P.50,51.
A Minister sent out from men, is a Minister of terror, not of tenderness. P.51.
How the false Prophets are mingled among true, as heretofore, so even now. P.51,52,53.
☞ *The Confidence of most Preachers, in these times, is their library and books.* P.53.
Upon what account there is much preaching to little purpose in these times. P.54.

CHAP. IV.

THe *Scriptures insisted on, set down.* P.55
S. 1. *None but beleevers able to prove, approve of, and reprove Ministers*

Miniſters. P.57,58.
S. 2. *There is no cure for the world but free grace.* P.59.
Jeſus Chriſt is a Saints ſpiritual magazine. P.60.
S. 3. *That in theſe days God begins to pour out of his Spirit upon all fleſh.* P.61.
That upon this account beleevers ſpeak more profitably then their teachers. P.62.
That beleevers have a divine right and authority to try the doctrines of men. P.63
A Caution given beleevers not to be deſpoiled of their liberties in Chriſt. P.63,64.
Many pretend falſly to a divine right in theſe times. P.64.
S. 5. *How the people have been, and yet are abuſed by Clergy men.* 65,66
What divine right is, and to whom it doth belong. P. 66,67.
The honorable Commiſſioners why not approved of by the Miniſters. P.67
The ignorance of the people taxed, in not being able to try their Miniſters. P.68.
Who they be that creep into houſes and lead

lead captive ſilly women. P.68.
That diſcord among brethren ariſeth from the Miniſters of this age. 69.
§. 6. *Who they be that bind heavy burthens and lay them on mens ſhoulders.* P.69,70.
☞ *Dr* Gouge *his complying formerly with the Archbiſhop, reprehended.* Page 70.
To rule with force and violence doth ill become Miniſters. P.71,72.
§. 7. *A word to Miniſters and people, to unite them into one band of love by the Spirit.* p.72,73.
The ſtory of Abraham *and* Lot, *of* Jacob, Joſeph *and his Brethren, excellently opened and applied to theſe times.* p.73,74,75,76,77.
What men pretend that mind perſecution. p.77.
§. 8. *A ſweet prayer to God for Unity.* p.80.
§. 9. *Arguments to perſwade to Unity.* p.82,83.
§. 10. *Where and what is the power of the Church.* p.84,85.
Who are Evangelical Preachers, and that none profit the people but they. p.87,88.

§. 11.

§. 11. *That moſt Miniſters ſeem to read Chriſts advice,* Mat. 6. 31. *backwards.* p.89,90.

NOTE.

Who are Elders according to God. page 90.

Three ſorts of corrupt men in a pariſh. page 91,94.

That Jeſus Chriſt is the mind of God. page 94.

That moſt of our Proteſtants are fit matter to make Papiſts. p.95.

CHAP. V.

THe Scriptures inſiſted on, ſet down. p.100,101.

§. 1. *A moſt excellent and ſpiritual inſtruction given to the Elderſhip in the Church of God.* p.101,108.

The Church is a ſchool, and Chriſt the alone teacher in it. p.104.

The Church in the Apoſtles time had many young men in it that were full of the Holy Spirit. p.105.

Many hungry people in the Church, whom nothing can ſatisfie but Jeſus Chriſt. p.106.

Great

Great use of Elders (if right) in the Church of God. P.106.
Religion without love is Pharisaism. Page 107.
How the Religion of the most is Popish. P.108.
That there hath been much hypocritical fasting in these times. P.109
§.2. *A true fast to the Lord, is a feast to men.* P.110.
The most content themselves with the shel, but neglect the kernel of Religion. P.112,113.
The holy Spirit is the love-token of Christ in the hearts of the faithful. P.115.
§. 3. *What food the Saints live upon.* Page 116.
☞ §. 4. *Too much confidence placed now adays in Church-fellowship.* Page 117.
A just reproof of such. P. ibid.
What is the Churches foundation. 118
Upon what the Christians lean. 118
The commonly called Anabaptists reprehended and that justly. 119,120.
They justifie the parishes they seem to condemn.
Why the Anabaptist and Presbyterians

ans disagree. P.121.
That Anabaptists are mistaken in the foundation of Church-fellowship. 122
An excellent reason against rebaptizing. P.123,124.
§. 5. *A modest debate with a moderate Anabaptist.* P.124.
That the soul enjoys all things in Christ. P.125.
Upon what account the beleever is conversant in external observations. P.125.
§. 6. *Of the baptism of infants, and that they have faith, and may be admitted as well as others thereto.* P.126,127.
A whisper in the ear of an Anabaptist and Presbyterian. P.128
The same Lord is now a Cloud to the Egyptian world, but a pillar of light and fire to the spiritual Israel. 129.
§. 7. *The plea of an unbeleever.* 131.
Of the confession of sin, and how few confess sin aright. P.132,133.
The beleever hath joy from the Cross of Christ in the confession of sin. 134
The death of Christ most divinely opened. P.134.
Several Objections answered, made against

againſt confeſſion of ſin with joy. p.135, 136, 137.

CHAP. VI.

THe Scriptures inſiſted on, ſet down. page 138, 139.

§. 1. *What the moſt of our Elders and Paſtors are, and what they are able to do.* p.140.

Who ſeek the good of King and Kingdom. p.144.

NOTE. §. 2. *That there is no ſteers-man in the Church on the heart of a true Chriſtian but Jeſus Chriſt.* p.145.

Chriſt the guide of a Chriſtian, in his active and paſſive obedience to Magiſtrates. p.146, 147.

A wiſe caution given to Magiſtrates, and why. page ibid.

§. 3. *Several objections anſwered touching the diſcerning of true teachers and falſe by their fruits.* p.147, 148.

NOTE. *That the unlearned beleever doth and knows more then the learned that beleeves not.* p.149.

Thoſe that have been with Jeſus, and in

In whom Jesus is, alone understand the Scriptures. p.149
Christ the Covenant of God. p.150.
What learned men they be that are unfit for the ministry. p.151.
Christ is the day of Gods rest. p.152.
That many talk of Reformation that are ignorant of the pure Religion. page ibid.
§. 3. *What the pure Religion is.* 152.
The most of the learned in Christendom do agree in pleasure, ease and profit. p.153.
Many zealous for Presbyterian Government care not for coming to the Elders, and why. p.156.
That one place for worship is not to be preferred before another. ibid.
Whether it be decent for Ministers to go all in black. p.157.
Of humane learning, of what use and profit it is. p.158.
A word of Ordination. ibid.
That all men in the Church of God have liberty to exercise. p.159.
A Word touching Order. p.160.
Who are and what the true Ministers of Christ must expect of men. p.161
§. 5. *That the Apostles order cannot be*

observed in our parish Churches without offence. p.161,162.
The good gift of God to men in the Church is Jesus Christ. p.162.
The Scriptures as a box of ointment are full of Christ. p.164.
That this Author was a hearer of Mr Edwards. p.165.
A vindication of some reproached by Mr Edwards. p.166.
The Author no Sectary. p.166,167.
That the Religion of most is but traditional. p.167.
That there is much form and little power of Religion in these days. 168
The Ministers that are for persecution put to silence by an argument of their own. p.169.
Many Citizens reprehended for changing their Common-Council men. p.170,171.
☞ *The corruption of the several Wards and Parishes.* p. 172.
Doctor Bastwick *reprehended.* p.172.
That old preachers are not always the best. p.174.
§. 6. *That as Christ proceedeth and cometh forth from God, so doth a true Christian proceed and come forth*

forth from Jesus Christ. p. 175.
§. 7. *Who the silly Women be that are lead captive.* p. 177.
Three characters by which to know the false Prophets of this age. p. 178, 179.

CHAP. VII.

THe Scriptures insisted on, set down. page 180, 181.
§. 1. *A word in season to two sorts of Elders.* p. 182.
Bad Elders like unto a bad Nurse. p. ibid.
He that is an Elder in Jesus Christ is a good Elder. p. 183.
The fleshly Elder fills the ear but feeds not the heart. p. 184.
'Twere to be wisht that the Elders had the gift of discerning spirits. p. 185.
Under what delusion the Papists are. p. 186.
§. 2. *How the Protestants resemble the Papists.* p. 186.
That a Synod or Councel may erre. p. 186, 187.

How far Antichriſt hath crept in among us in England. p.188.
How difficult it is to get right Cedars in a pariſh to build a Church on. p.190.
The ſuperſtition of the common Proteſtant. p.191.
NOTE. *From whence the ignorance of the people doth ariſe.* p.192.
Why 'tis ſo hard a thing to get and keep a good preacher in a pariſh. p.193.
How few men will ſtand when Chriſt appears. p.194.
Why all things are out of courſe both in Church and State. p.194.
§. 3. *The fountain from whence the true and the right Elders do proceed.* p.195.
The fountain of Iſrael and the welſpring of learning is God himſelf in Chriſt. p.196.
That many men have, but groſly abuſe ſchool Arts and humane learning. p.197.
The way to God few men know. p.198.
Humane learning and School Arts grow in Natures gardens. p.199.
§. 5. *Of right and good Elders.* 200

How

How the hireling and the true ſhepherd differ. p.201,202.
What all things are without the Spirit. 204.

CHAP. VIII.

THe Scriptures inſiſted on, ſet down. p.204,205.
§. 1. *A cordial Petition for our ſickly times.* p.208,209.
A vindication of theſe called by the fooliſh name of Independents. 210
§. 3. *Ten Independents drawn up into a file: 1. the Devil, 2. Judas, 3. the cheif Prieſt, 4. the Phariſee, 5. Cain, 6. Pilate, 7. the young man in the Goſpel, 8. Dives or the rich man,* Luke 12.9. *9 Adam, 10. Eve.* p.211,212,213.
How Chriſts lodged himſelf in Davids *heart.* p.214.
How Chriſt is a crucifying in his members all Europe over. p.215.
Upon whom the Independents have their dependency. p.216.
§. 4. *Whence 'tis honeſt men are called Sectaries.* p.216,217.

Mr Nye *falsly reputed a Jesuite by some.* p.218.
A Rhyme to reproach the Independents taxed. p.219.
The ten heads under which Mr Edwards *ranks the Independents or Sectaries.* 219, 220.

R. B.

THE CONTENTS Of this BOOK,

Being the ſecond Part,

Directing to the Chapters, Sections, and Pages where they are ſpoken to.

§.5. *THe love of God, and the blood of Jeſus Chriſt, are a ſoveraign medicine to take away ſin paſt, preſent, and to come.* p. 221.
What alone is able to quench the flames of hell in any mans ſoul. 222
The fit man that undertakes with God for man. p.223.

How unjuſtly men are charged with the name of Antinomian. p.224.
The perſon of Dr Criſp *and ſeveral other men inſtanc't in.* 224,225,226
A word of Mr Burgeſs *at Lawrence Church.* p.225.
The pretended Law-defenders the greateſt Law-breakers. p.228.
§. 6. *A word of Mr* Calamy. p.229.
The filthy names on foot in theſe times the cauſe of much evil. p.231.
That Chriſt is the rule of a Chriſtian. p.232.
A ſweet prayer to the Father, Son, and holy Spirit, opening that myſtery. p.234.
An excellent ſimile opening the myſtery of Chriſt. p.235.
Whence the Chriſtians comfort doth ariſe, even from the anointing of the Father. p.236.
NOTE. §. 7. *That the heart of a true Chriſtian is the City of God, and the conſolations of the Spirit the river that runs thorough it.* p.237.
§. 8. *Chriſt a ſpiritual tree, rooted in God, of which the Saints are branches.* p. 238.
How Chriſt led Philip, and every one that

that beleeves, through himself to the Father. p.239.
That the Spirit of Christ is God. 240.
That a Christian is not in Christ after a carnal manner. p.241.
Why a Christian weeps (as Mary*) by the ordinances, when handled after a carnal manner.* p.242.
An excellent advice to a troubled soul. p.ibid.
§. 9. *A true preacher what he is.* ib.
The Spirit of Christ the Saints resting place. p.243.
The Saints life, what it is. ibid.
That the Saints cannot live as they list. p.244.
That they that beleeve work from, and not for life p.ibid.
The Apologie, they that beleeve, make for themselves. p.245.
What is the pardon of sin. p.246.
The condition of a man in trouble about the pardon of sin. p.247.
What is the refreshing of a weary soul. p.ibid.
Davids *Prayer* Psa. 51. *opened.* 248.
The great busines of assurance spoken to. p.249.
An objection touching general Redemption

demption and free will. p.250.
Where the Church is to be found. 251.
What is free Will in man. p.252.
Who alone hath free will. p.253.

CHAP. IX.

THe Scriptures opened, ſet down. P.255.
§.1. *By What a man is encouraged firſt to come to God.* p.256,257.
Touching a particular aſſurance ſome objections opened. p.258.
§. 2. *Chriſt the day in which every true Chriſtian abides for ever.* 261.
§. 3. *How Chriſt opens himſelf in the heart of a true beleever.* 262,263.
How Chriſt vindicates a Chriſtian from the ſlander of men. p.264.
§. 4. *Chriſt hath done all for, and doth all in the ſoul.* p.265.
How God ſees no ſin in his. p.266.
What was the better part of which Chriſt ſpake. p.ibid.
Of the Croſs of Chriſt in the heart of a Chriſtian. p.267.
NOTE. *How the ſoul becomes ſtrong to ſhut the door againſt ſin.* p.ibid.

A defence of the doctrine of free grace. p.268.
Who the moſt of men and women fall in with in theſe times. p.268.
§. 5. *Whence 'tis that many learned men are meer fumblers in ſpeaking of free grace.* p.269.
What's the cloud that lies upon the doctrine of free grace. p.270.
§. 6. *What is the banqueting houſe, into which a Chriſtian is brought.* p.271.
How a Chriſtian opens himſelf (in his longings) to Chriſt. p.272.
Of the work of the third perſon in the bleſſed Trinity. p.273.
§. 7. *The ayr in which a Chriſtian lives is God himſelf.* p.275. NOTE.
What is the appearance of God to ſinners.
§. 8. *To whom the appearance of God is pleaſant.* p.277.
The multitudes miſtake of God. 278.
Whether ſin came into the world by accident. p.279.
That accidents are not againſt, but for God. ibid.
Not chance but providence doth all. p.280.

Sect.

Sect. 9. *Of the author, use, and end of the first Creation.* p.281.
Sin is none of Gods Creation, but a vail over it. p.282.
That Christ was slain by Adam *and* Eve. ibid.
How Sin and the Devil broke in upon man. ibid.
How the whole Creation groans till Christ appear. p.283.
What is the heaven of God. ibid.
God permits of many things for his own glory. p.284.
§. 10. *The Godhead is the Womb out of which every good and perfect gift doth proceed.* p.285.
God sees no sin in the new Creature because it is his seed. p.286.
What is that ayr of which Satan is the Prince. p 287.
Sect. 11. *That there were, and yet are, false Prophets many.* p.288.
Want of humane learning is no let in revealing Christ. p 289.
Why unlearned men that beleeve speak more truly of heaven then others. p.290.
What is the great sin of England. ibid.
How our English Clergie are di-

divided. p.291.
Few of our learned men can speak experimentally of Father, Son, and holy Spirit. p.291,292.
Sect. 12. *That God hath made use of illiterate men for the propagating of the truth in these times.* 293.
What are the foolish things the world despise. 294.
Sect. 13. *What the Apostle* Paul *would say if he were now living in England.* 296.
Whence Wars arise. 296,297.
The child Jesus is the first wonder in heaven. 298.

CHAP. X.

THe Scriptures opened and applied set down. P. 299.
Sect. 1. *The womb in the which the Children of God are conceived.* 302.
What a one a lame Minister is. ibid.
§. 2. *What are the brests the New Creature is nourished by.* 303.
Christs tenderness a president to the Ministers of this age.
That many call God, Father, who hate his

his children. 305.
§. 3. *How Christ is said to be both mother and child.* P. 305.
That the holy child Jesus must be born in the heart of man. ibid.
How Christ is the ground and hope of a Christians glory. 306.
How a Christian comes to partake of of the divine nature. 307.
§. 4. *How the Jews dealt with Christ in his low estate.* 307.
Christ overcame the malice of the world with love. 308, 309.
§. 5. *How a man comes to look within the vail.* 312.
That a Christian is Gospelized by Christ. 313.
The heart of man is the pulpit in the which the spirit of grace preacheth. 314.
§. 6. *That Christ is but one, illustrated by a simile taken from the Sun.* ibid.
A true beleeving man is a shining star and a royal diadem in the hand of Christ. 317.
§. 7. *What is the light of that world to come in the which the beleever walks.* 317.
Christ is the King of that City to which

which the Saints fly for rest. 318.
Christ is the life of the oppressed soul. 319.
That a poor soul hath the substance of faith within it self. 320.
Sect. 8. *The soul is weak in faith, when it saith, Christ is far from it.* 321.
The soft hand of the Gospel moveth the heart of a man to a godly sorrow. 322
The rough hand of the law unskilfully handled hardens the heart of men. 322,323.
What Cains *enmity of* Abel *was a type of.* 323.
Sect. 9. *The rough handlers of the Law set forth by* Esau. 324.
What was Jacobs *savory meat.* ibid.
Many handle the law as the Pharisees, quite out of Christ. 325.
The Law in the hands of Christ turns to be Gospel. 325.
Pauls *conversion well opened.* 325,326
Sect. 10. *The madness of those in the* Guildhal-yard *taxed.* 326.
That the Law is planted by Christ in the heart of him that beleeves. 327.
The fruit of rigid Presbyterianism. 328.
Sect. 11. *A sad complaint of a troubled*

bled soul. P. 330.
Sect. 12. *To which is a spiritual reply for consolation.* 332,333.

CHAP. XI.

THe Scriptures insisted on, set down. P. 334.
Sect. 1. *Christ is the seed of God, growing up through the earthiness of mens hearts.* 337.
How Christ, the seed of God, lyes hid in the earth of the first Adams *heart.* 336.
Christ is the day of God, in the which the loftiness of man is layd low. 337.
That a Christian in trouble is as a woman in travel till he bring forth Christ in the knowledg of him in his heart, Rev. 12. 337.
What is the grave-clothes many a man is buried in. 338.
Sect. 2. *A word of consolation to one troubled every day.* ibid.
What are those treasures that are hid in Christ for a Christian. 339.

What it is for a Christian to look into the Ark of Gods strength. P.339.
That a Christian in his trouble hath an Angel from heaven to comfort him as Christ had. 340.
How God remembers the sin of his people no more. ibid.
Why chastisements from the Lord are upon the Christian. 341.
Sect. 3. *That God doth not punish a Christian for sin.* ibid.
Christ is as a privy Chamber for the soul to retire into, to refresh it self. 342,343.
Tryals are given and taken away again according as God pleaseth. 344.
Sect. 4. *The commodities of Christ are his graces, and they run forth freely to sinners.* 344.
Most men complement and dissemble with Jesus Christ. 345.
Who were the Citizens that hated Christ. ibid.
Of the trouble raised at Guildhal *of late by some Citizens.* 346.
Sect. 5. *What kind of bargain Christ makes with a beleeving sinner.* 347.
A man that hath been in the Mount

with Christ gives an excellent report of him. P.347.
Christ the power of God is a Christians might. 348.
Grace discovers sin. ibid.
☞ *Those that strike at a Christian, hit Christ first.* 349.
S.6. *The greatest sinner Christ calls to himself to do cure on him.* 350.
A whisper in the ear of the young men of the City that made that ado at the Parliament door, Guidhal and elsewhere. 350,351
That they did as Paul *did whiles he was* Saul. ibid.
That Christ is calling and alluring them to himself. 351.
A word to the old men that had their hand in the same thing. ibid.
That good men may do bad actions. 352.
The City Remonstrance the cause of much evil. 353.
A sweet saving Word to these troubles of the Land. 354.
That a man may be very zealous yet have neither faith nor love. 355.
How men are mistaken touching Church-fellowship. 355.

A word to the plunderers of Christians in these times. P.355.
§.8. *A word to the sottish and ignorant people of these times.* 356.
Nothing but the grace of Jesus Christ can heal the Land. 356.
That our Phisitians (King, Parliament, and Army) have let the Kingdom blood, but none but Christ can heal it. 357.
What will do the King good, and in him the Land. ibid.
That the grace of God will do more then a Covenant of our own making. 358.
A word to the Parliament, that they as Solomon *give the living child to the right mother.* ibid.
§.9. *'Tis necessary that something be done with speed for the settling of the people.* 359.
One right Fasting day would set all right. ibid.
Who are the obstructers of peace and truth in the Land. ib.
Upon what account the Author upbrayds the ignorant and sottish Clergie for speaking lyes. 360.
Who hath made merchandize of the

people. Page 361.
§. 10. *As there were in times past, so there are now false teachers among our chief rabbies many.* ibid.
What is the learning the most of the Prelatical, many of the Presbyterian, and some of the Independent men lean on. 362.
Of the people devoted to the Common Prayer. ibid.
A miserable thing to be learned in the Letter only. 363
That Jesus Christ is now come in the Spirit. 364.
That there is no other interpreter of the Scriptures but the holy Spirit. 364.

CHAP. XII.

The Scriptures opened, set down. 365.
§. 1. *There be three sorts of Ministers.*
Who preach for applause. 367.
Of Ministers that cannot expound the Scrip-

Scriptures. Page 368.
The Scriptures are a box of precious ointment, but the most want a key to open it. 369.
§. 2. *Who be the true Ministers of Jesus Christ.* 370.
Imitating Ministers who they be. 371.
How the people are deceived by their pretended Ministers. 372.
That the most Ministers feed themselves and not the flock. 373.
§ 3. *A word to the Common Prayer-book Ministers.* ibid.
A Note agreeable to these times. 374
Who they are to whom the Book of God is sealed. 375.
Whence ignorance and enmity doth arise. 376.
§. 4. *Of the common sort of hearers.* ibid.
Of the nature and mystery of prayer. 377.
A spiritual Ministry the people are much offended with. 378.
§. 5. *Of the Ministers that have the mystery of God manifest in them.* 379.
What alone will be able to make the

heart of the King willing to yeeld to the Parliament. 380.
What will do the Parliament good. 381.
What is the glory of the King and Parliament. 382
What alone is able to ſettle the three Kingdoms, England, Ireland *and* Scotland. 382.
§.6. *A word to and of the Army.* 383
The Chriſtian truſts God with his liberty. 384.
§.7. *The ſtrife betwixt* Martha *and* Mary *well opened and applied.* 385,386.
The carnal Chriſtian (as Martha *and* Mary) *knows Chriſt as afar off, but the ſpiritual ſees him nigh at hand.* 388,389.
A note of great concernment. 388.
§.9. *How the Almighty God vails himſelf, that he may manifeſt himſelf to and in men.* 390.
Chriſt is the living Word of God. ibid.
How God humbleth himſelf to do good to men. 391.
Whether Chriſt ſuffered in his divine nature, an excellent ſimilitude to open

open it. 391.
How God went in Christ before the chief Priest and Pontius Pilate, *yea into the grave with him.* 392.
Sect. 10. *The fellowship of Christs sufferings sweetly opened.* 393.
How Christ is crucified in man, and who have a hand in it. 394.

CHAP. XIII.

THe *Scriptures spoken to, set down* 395.
Sect. 1. *How many men are zealous for God, and yet have Christ in contempt.* 397.
That many think they do God service in killing those in whom Christ appears. 398.
Sect. 2. *That Christ hath as many enemies now as he had when he dyed at* Golgotha. 399.
When Christ is born in the heart of men there is a Councel

called there against him. P.400
Who be those that sit in councel in the heart of a man against Christ. 402.
That every man hath a Judas in his heart to betray Christ. 403.
Who it is that gives sentence against Christ in the heart of man. ibid.
§.4. *How the Cross of Christ is in the heart of man, and what is crucified thereon.* 404,405.
The spiritual and first Resurrection opened. 405.
The vertue and power of Christs Cross in the heart of man. 406.
How Christ takes the soul into the grave with him. ibid.
§.5. *What a blessed thing it is to be conformable to Christs death.* 407.
A word to him that is arrived at the haven of life, which is God himself. 408.
Here the Author takes his leave of the Reader. 408.
§.6. *That the whole Church together are a Temple for God and the Lamb to dwell in.* ib.
The true Christian enjoys God every where. 409.
Of the Gospelized man. ibid.

Of

Of the various appearances of God to man. P.410.
Of carnal Ordinances which profit not without Christ. 411.
That neither the learned nor unlearned will have cause to jeer at these expressions, because after this manner Antichrist is disthroned. 412.
How God is Father, Son, and holy Spirit, first and last. 410,412.
§.7. *That the Christians see Christ as the Angels do.* 413.
How the unity of the Spirit is kept in the Church through the knowledg of God. 414
S. 8. *How all good is from God.* 415
God wil renew the heart, and make it as a chast virgin, to bear Christ in the Spirit, as well as the virgin Mary *did bear Christ in the flesh.* 415
God comes down into every low condition to comfort a poor soul. 416
S. 9. *A note of great comfort to a poor soul.* 417
Ecclesiastes the first and the seventh sweetly applyed. 418
The Authors Testimony concerning him-

himself. P. 418.
S. 10. *What the names of Errour and Heresie is a vail unto.* 419
Whence it is that many feed on hay and stubble, in stead of Manna. 420
Whence Errors and false christs arise. 421.
That Christ and his Ministry are still found together ib.
That a Minister not rooted in Christ shall be rooted up. 422.

CHAP. XIV.

THe Scriptures opened, set down. 423.
Christ is the best thing in the worst times. ib.
What 'tis neither King or Parliament, Army, Synod or City can neither give nor take away. 424.
The vanity of mens strivings in these times about matters external and circumstantial in Religion. 425.

Preſbyterians and Independents like unto the four beaſts, Revel. 4, 6, 7, 8. ib.
Two ſorts of Preſbyterians: The firſt like a Lion: The ſecond like a Calf. 426.
Two ſorts of Independents: the one like a man, the other like an Eagle 426.
The Lion-like, the Calf-like, and he that had the face like a man, are offended at the Eagle-like Chriſtian. ib.
The ſtrife betwixt Preſbyters, Independents and Prelatical men. 428.
How they have not all the ſame food 429
Who they are that feed on Angels food. ib.
What gives fulneſs of comfort when a man lies on his death-bed. 431.
How all relations fail, but that of a man to God in Chriſt. ib.
That a flood of the grace of our Lord Jeſus running into the hearts of King and Parliament wil only heal the Land. 432.
§. 4. *The bleſſing of a right Magiſtracy.* 433

Sect.

Sect. 5. *What moved the Author to undertake this Work.* 434.
Boaz *field in the which the Author as* Ruth *gleaned.* 435.
Sect. 6. *Of what ſort of readers 'tis the Author looks for acceptance.* 436.
Of the ſweet refreſhing the Author had in writing this book. ibid.
That the writing of this book coſt the Author no labor or ſtudy. 437.
The Author gives the glory of all to God. 438.
How God dealt with the Author as Boaz *dealt with* Ruth. 438.
That God opens the mouth of the ſoul and fills it, as the mother deals with her child.
The Concluſion of all is Chriſt the fulneſs of all

ERRATA

ERRATA.

PAg. 66. read, ſold their pot to pay their tythes. P. 138. l. 5. r. thy. P. 156. l. 10. ſupply *not*. P. 182. l. 12. r. margent of the Bible. P. 303. l. 5. ſupply *have*. P. 328. l. 20. ſupply *put*. P. 329. l. 1. r. unto. P. 374. l. 27. r. as.

Poſſibly ſome other faults and falſe pointings have eſcaped, which the Reader is deſired to correct as he ſhall find them.

FINIS.